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The Missionary Herald

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The Bitlis Catastrophe

No word has come directly from Bitlis since the earthquake, in time for this issue. Letters from Mr. Peet, the treasurer of our Turkish Missions at Constantinople, reporting telegrams that he had received from Mr. Cole, indicate that the two shocks on the 29th and 31st of March practically ruined the city. Since that time the force and frequency of the shocks seem to have gradually diminished. It is good to know that Mr. Peet succeeded in getting some relief to the city promptly. He writes that remittances amounting to £150 reached him on the 3d of April, and were at once telegraphed to Mr. Cole, so he was able to avail himself of those funds on the 4th. Two hundred and fifty pounds sterling had been received by Mr. Peet up to April 15.

American Rights in Turkey

CABLE dispatches from Constantinople, printed in the daily papers of May 4, state that the Turkish government has yielded to the representations made by the United States government, and has issued an *iradé* granting to American residents in the empire the rights already granted to the subjects of European nations, including the maintenance of schools without obstructions and the free practice of their several professions. These are rights which were claimed under existing treaties, but were not recognized by Turkish officials. No direct information has been received by the Board as to this reported action on the part of the Porte, but it is in the line of what was anticipated would be granted sooner or later. We gratefully recognize the earnest and persistent efforts of the State Department of our government to bring about this result, and we trust that further tidings, when received, will corroborate the good news reported in these dispatches.

The Shanghai Conference

IT is too early yet for us to get any written reports from the Centenary Conference at Shanghai, but it is evident from the attention given to it in cabled reports of the Associated Press and by dispatches from special correspondents that the conference proved as notable an event as was anticipated. It appears further that this representative body of expert missionaries formulated plans looking to yet larger and more systematic work for China. One measure, which the daily press announces to have received the indorsement of the conference, contemplates the federating of denominational resources for the planting of one Christian school of high grade in each province of the empire. We hope to have an adequate review of this epochal conference for the July number.

Fire at Ing-hok, Foochow Mission

THE dwelling house occupied by Mr. and Mrs. Edward H. Smith and family, Dr. Emily D. Smith, and Miss Caroline E. Chittenden was totally destroyed by fire March 20. Mr. and Mrs. Smith were away at the time; the others were awakened about three o'clock in the morning by the alarm of fire, and made a hasty escape, having time to save but few of their possessions. The fire started in the corner of the house most distant from the quarters of Mr. Smith's family, so that a portion of their goods was saved. Dr. Smith also saved some of hers, but

Miss Chittenden lost everything. Hospital supplies and part if not all the hospital furniture were stored in the house and were also lost. It is hard to have this fresh trouble and care upon our already burdened missionaries.

A New Day in the Transvaal

IT is a strange turn of the wheel that causes Louis Botha, the Boer general who signed terms of peace, which Lord Kitchener brought to London in 1902 after the Boer War, now to be welcomed and feted in London as the first premier of the Parliament in its Transvaal colony. The success of the Het Volk party in the recent elections in the Transvaal has given the conquered Boers control of the new Parliament, so that the former antagonist of England is now called upon to name the ministry of one of her loyal colonies in South Africa. Moreover, if we are to judge from his public utterances the new leader has broad views and generous purposes for the administration of the colony.

A dispatch from Johannesburg to the Natal *Mercury* reports General Botha as announcing, in a political address early in the year, his desire that the native question should be removed from the arena of party politics, and that a uniform hut tax should be charged throughout South Africa. He deprecated "the herding of the natives in absolute barbarism in big locations, and wanted them properly clothed and polygamy stopped." It is to be hoped that a brighter and more peaceful day is dawning for that land where races and their interests have been so long at odds.

Another Chinese Puzzle

DR. ARTHUR H. SMITH writes us that statements recently made in this country concerning the action of the viceroy of Hunan and Hupeh in introducing the New Testament into the schools of those provinces are a surprise to him, and that he feels sure they have no foundation in fact. He also states that nothing is known in Shanghai of any edict recognizing the Christian Sabbath as a rest day within the empire. These statements, which have had wide circulation here, certainly emanated from China and from men who are recognized as well informed on Chinese matters. Who shall decide when the doctors disagree? But as the reactionary party is once more in power at Peking it is safe to conclude that most progressive measures, whether enacted or dreamed, are alike vanity until the new China is once more in control. That day is sure to come and without long delay.

Some Timely Letters

CURRENT events in Russia, China, and South Africa, as they are affecting the political, social, and religious life of those great empires, are described by keen observers in this month's Letters from the Missions. And how interesting is Mr. Trowbridge's report of the fireside group in the snow-bound village on the Taurus highlands! They make a mistake who fail to read these letters.

The Hour in Japan

THE London *Times* notes that "tents for the holding of Christian services have been set up in the very center of the grounds of the International Exhibition now being held in Tokyo, Japan. The Japanese and the crowds of other Orientals, including 3,000 Chinese students now in Tokyo, are showing an extraordinary interest in Christian literature at the present time. The Japan Book and Tract Society sent an urgent appeal to the Religious Tract Society of London for the means of distributing Christian books and tracts at the exhibition grounds. A reply was immediately sent by cable, and the next morning the people were blocking the roads in the exhibition grounds in their eagerness to secure this literature."

The Committee of the Book and Tract Society in forwarding their request say that instead of proving a hindrance to the progress of Christianity, as was feared, the recent war has turned rather to its furtherance. "It is quite evident that there is a new sense of responsibility moving the more thoughtful men of position in the empire, and a growing appreciation of the

value of Christianity in the making of the new Japan. We desire to avoid anything which may seem like extravagance of statement, but it is certainly true that Christianity in Japan is now face to face with an unusual opportunity."

Welcome Recruits

Two new missionaries can be reported here as having sailed for Turkey on May 7, Dr. and Mrs. Edwin St. John Ward. Dr. Ward is the son of Langdon S. Ward, who for thirty years was Treasurer of the American Board. His mother is a daughter of Dr. Edwin E. Bliss, for forty-two years a missionary in Turkey. Graduating from the Newton High School in 1896 and from Amherst College in 1900, he entered the medical department of Columbia University, New York, graduating from there in 1904. That he might perfect himself in all branches of his profession he obtained a position as interne in the Presbyterian Hospital in New York City, where he remained until January last. Having been brought up in a missionary atmosphere, he has held to the purpose of entering upon medical work in connection with the American Board during all these years of training. He comes with the highest testimonials as to scholarship and abilities in his profession. During recent years Dr. Ward has been a member of the Broadway Tabernacle in New York City, and his pastor, Dr. Charles E. Jefferson, writes, "There ought to be a special meeting of thanksgiving on Beacon Hill that the Board can send out such a man." Miss Mary I. Ward, the sister of Dr. Ward, has been a missionary at Marsovan, Turkey, since 1900, and another sister, Miss Ruth P. Ward, will sail in a few months to join the Foochow Mission in China.

EDWIN ST. JOHN WARD, M.D.

MRS. EDWIN ST. JOHN WARD

Mrs. Ward, whose maiden name was Charlotte E. Allen, is a daughter of Mr. and Mrs. Charles S. Allen, of Longmeadow, Mass. She was a graduate of Mt. Holyoke College in the class of 1903, and subsequently became a teacher. She had offered herself as a missionary and been appointed as such prior to her acquaintance with Dr. Ward. Her testimonials are of the highest order. Their marriage took place at her paternal home at Longmeadow on May 2. They are to be located at Diarbekir, Eastern Turkey.

An account of the commissioning of Dr. and Mrs. Ward in the Broadway Tabernacle Church on Sunday, May 5, may be found on page 280.

A Layman's Opinion

It is a little early yet for reports from the Laymen's Commission to investigate missions, but one layman, who got ahead of the rest and has been nearly a year abroad, writes to the President of the American Board: "You may be interested to know that my own message to the churches, as the ultimate result of this year of travel, will be, 'Men and Missions.' This, it has been made plain to me, must be the watchword of the hour for the churches. I have had delightful fellowship with scores of American Board missionaries since leaving home. Congregationalism is to be congratulated upon the character and caliber of the men and women it sends to the field."

The Laymen's Movement Advancing

The extension of the Laymen's Missionary Movement goes steadily on. The Boston dinner at the Hotel Vendome April 29 was quite up to the standard of other cities. In attendance of representative men, in the breadth and strength of the speeches, in the cordial good cheer of its fellowship, and in an undefinable sense of resolve and expectancy, the evening was memorable. Sec. J. Campbell White made a fine impression, and by the definiteness, reasonableness, and courage of his plans for the organization won to it the good will of many who were there to learn and judge.

Cheering reports keep coming as to the welcome this Laymen's Missionary Movement is receiving in all quarters. One of the Canadian missionary secretaries calls it, "potentially, the most important religious movement of the century." The extension of the plan to England is now assured; in response to a cordial invitation from representative leaders of all churches in Great Britain, a deputation of six men is to go to England for two weeks, from May 27 to June 10, to hold public meetings in the great centers, and to confer with the leaders of all churches as to the possibility of leaguing the men of the English-speaking nations in the effort to make the message of Christ universally known in our own day. The men composing this deputation are William J. Schieffelin, PH.D., of New York; Silas McBee, editor of *The Churchman*, New York; Alfred E. Marling, New York; H. H. Fudger, Toronto; N. W. Hoyles, K.C., LL.D., Toronto; and J. Campbell White, general secretary of the Movement. Leaflets are now ready setting forth the idea of this new Movement, its basis of membership, its purpose and methods, so that any pastor or layman who wishes to learn more of the matter can do so by applying to the secretary, J. Campbell White, at 1 Madison Avenue, New York.

Another Unique Church Club

Fifteen young men recently united with the Congregational Church of La Crosse, Wis., and the church committee celebrated the event by giving each of them a year's subscription to the *Missionary Herald*. That is a pretty sure way of building up a missionary church.

A War Critic's Opinion

A speaker at a recent missionary meeting in England made an apt use of General Kuropatkin's criticism in his account of the Russo-Japanese War. This master in the art of war "puts his finger upon three great defects which cripple the efforts which he and his soldiers made at the front—miscalculation of the forces required, frequent disobedience to orders, and the absence of any hearty backing of the army by the nation at home." The missionary speaker asks if these are not the three evils which lie at the root of the slow progress of Christian missions. The church has not seriously measured the forces needed to do this work; she has not sincerely set herself to execute her captain's command, and she has not given to her missionary army her hearty approval and support.

THE TOKYO STUDENT CONFERENCE

THE World's Student Christian Federation Conference held at Tokyo, April 3–7, received a warm welcome from Japan and made a deep impression upon the Far East. Mayor Ozaki voiced the city's welcome; Viscount Hayashi and Mr. Makino, Minister of Education, sent words of greeting, as did Marquis Ito, who also contributed £1,000 toward the expenses of the conference. Receptions and fetes were arranged for every day except Sunday, and all were given by prominent Japanese except the one at the American embassy, where over 500 guests enjoyed the hospitality of Ambassador and Mrs. Wright.

At the reception given by the city of Tokyo the hosts included Governor Baron Senge, Mayor Ozaki, and over forty prominent officials, business men, and journalists. Over the entrance to the grounds was a large evergreen arch with the word "Welcome," and bearing on each column a scarlet Maltese cross, the emblem of the conference. The formal message of welcome was read by Baron Shibusawa, with a response by Dr. Karl Fries, chairman of the Federation. An elaborate collation was served, and throughout the reception music was furnished by a full military band. The plans for a garden party given by Count and Countess Okuma at Waseda were modified by the rain, and the guests were compelled to gather in the house rather than in the beautiful gardens.

One notable event of the conference was the coming of the committee of a Buddhist association which was then holding a mass meeting with 3,000 persons present, by whom it was sent to convey a message of respect and welcome to the representatives of the World's Student Christian Conference.

Each session of this great meeting was crowded with noteworthy addresses by distinguished men from all nations. *The Japan Mail* makes special mention of Professor Bosworth's address on "Jesus Christ Our Lord," saying that no greater impression was made than by this vivid picture of the character and purposes of Jesus Christ. The same paper also emphasizes the address of Hon. Yung Chi Ho, former Minister of Foreign Affairs of Korea, on "The Young Man of the New Far East," affirming that no speaker received so spontaneous and hearty a welcome as this Korean. "A gentleman of fine address, superior scholarship, and humble Christian character, his sparkling wit and intellectual grasp of his subject, together with his gentle spirit, won the hearts of the packed auditorium. Mr. Yung Chi Ho spoke in good English and interpreted his own address into Japanese."

The roll of the conference shows that twenty-five different nations were represented. The delegates are classified as follows: From abroad, 160; honorary, 24; Japanese, men, 245; women, 48; foreign teachers and missionaries, 45; conference committee men, secretaries, etc., 94; unclassified, 11; total, 627.

At the closing session, telegrams expressing good wishes were read from King Edward of England and from Prince Bernadotte, Crown Prince of Sweden. Greetings were received also during the conference from President Roosevelt and King Haakon of Norway. The closing address, by Mr. John R. Mott, on the need of a Forward Movement, "held the crowded house spellbound as he urged the opportunity of this generation and the penalty of neglecting to enter open doors."

Though Lafcadio Hearn affirmed that the Oriental and the Occidental cannot associate without some degree of reserve, Dr. Rowland thinks the conference showed that all who believe in a common Heavenly Father are really and can be heartily brethren.

After the conference many of the delegates visited twenty-two different cities and towns in the empire, lecturing to student bodies.

IN FAR SHANSI

By Secretary JAMES L. BARTON, D.D.

THIS province of Shansi is upon the opposite meridian from Massachusetts. It lies as far east or as far west from Boston as one can well go. The mission is entirely within the bounds of the province of Shansi, although it does not cover the province. The other missions working here are the China Inland Mission and the English Baptists. The province itself has an area of 81,830 square miles, between one-third and one-half larger than the state of Illinois, and contains a population of 12,200,000, over three times the population of Illinois. We occupy the two stations of Tai-ku and Fen-cho-fu, located towards the southern section of the district and nearly sixty miles apart. These two stations may be regarded as the two centers of an ellipse which includes the field of the American Board in this part of China.

THE MARTYRS' MONUMENT AT FEN-CHO-FU, SHANSI

Erected by the government near the spot where the missionaries were killed by the Chinese troops

Our mission was opened here twenty-four years ago as the direct outgrowth of a new missionary movement in Oberlin College, led by the late Secretary, Dr. Judson Smith. In the Boxer days of 1900 every missionary and every missionary child in the mission at that time was cruelly murdered, and many Chinese Christians were martyred. I have stood upon the two places where this awful deed was committed, one in the old mission compound in Tai-ku, and the other on the

road this side of Fen-cho-fu near the village of Nan-Kai-Shih. I wish every pastor in the Congregational churches of the United States could have stood with me upon these hallowed spots. These places are sacred because they have been bathed in the blood of men and women who counted their lives not dear unto themselves. One instinctively asks if from the ashes of their ruined homes and from the blood they so readily gave there is to spring in this district a new and glorified Christian society. Is this poured out blood to be the seed of the true Church of Christ for this people? We see no little evidence that this is to be the case. I have attended services in two chapels in this city of Tai-ku and one in the city of Fen-cho-fu, and in each instance the capacity of the room was taxed to accommodate the people. The missionaries tell of overcrowded chapels and they are already planning to enlarge.

Close by the hallowed martyr ground in Tai-ku last Sunday night twelve men rose to their feet as an expression of their desire to lead the Christian life. For a long time they stood before that house packed with men from the city and answered searching questions as to their purpose. One of these was a man of property in the city. When we recall that six years ago Chinese Christians were hounded down in this city and province and killed like wild beasts, we can better understand the importance of this step. The missionaries are a unit in believing that this is the time to sow the seed broadly where there has been no little preparation of ground, and where God is certainly opening the way at this very hour.

The plain and river valley in which the two stations of this Shansi Mission are located is one of great fertility. While its latitude is about the same as that of Norfolk, Va., its elevation of 2,500 feet above the level of the sea gives all this region a healthful climate, not cold in winter or excessively hot in summer. The area belonging to this mission, and for whose Christian education and evangelization we as a mission of the American Board are held responsible, includes some of the most fertile portions of the province, and has a population of not less than 1,500,000 souls.

The missionary force now upon the

MAP OF NORTH CHINA, SHOWING SHANSI PROVINCE

A SHANSI FERRY

ground, upon whose shoulders rests the burden — or shall we say the privilege — of accomplishing this mighty task, consists of three families and one single woman. Dr. and Mrs. Atwood are alone at Fen-cho-fu, the only missionaries in that important city, surrounded by over 100,000 souls in the immediate vicinity. While the doctor is an ordained man he has also an extensive medical work for both men and women, with a hospital for each class and an opium refuge and a church in the mission compound, besides a chapel in the center of the city. Never did a man have a more promising field, with the church packed with Christians and hearers and the medical demands constant.

While we were in Fen-cho-fu last Wednesday a service was held in the chapel in the afternoon, a hasty notice having been sent out when it was known that we could not remain in the city over Sunday. The chapel was packed. For two hours the people listened eagerly to Christian truth. It is no wonder that the mission pleads for $200 for the purchase of land at the rear so that the chapel can be enlarged. Already the crowds that come have exceeded the faith of the missionary who erected the building. On that evening a Christian Endeavor Society was organized.

Outside of the city of Fen-cho-fu, in the populous villages and walled cities, Dr. Atwood has a multitude of acquaintances who have been in his hospital and who welcome him as a true friend. The hospital has opened the door on every side.

At Tai-ku there are two families, Dr. and Mrs. Hemingway and Mr. and Mrs. Corbin, and one single woman, Miss Heebner. When one looks at the work already in operation and the waiting field on every side he is led to exclaim, "What are these among so many?" The two hospitals, one for men and one for women, and the nine opium refuges in the city and in other towns are sufficient to keep one physician busy; while the girls' boarding school, station classes here, as at Fen-cho-fu, a boys' boarding school, two churches or chapels here, and several outstations, besides the other multitudinous duties and privileges of a missionary, are more than can well be looked after by one family and one woman. This allows no provision for enlargement of the work in places ready to welcome the preacher of the gospel, or to open Christian schools in villages where boys could be gathered in for such training. In all this mission there is only one ordained man who is free to give himself wholly to the direct work of evangelization, and

his parish includes 1,500,000 souls. If there are young men in the United States who wish a large field for their future life work, this is a place for them. There is no crowding here. Do not misunderstand me. The medical work is directly evangelistic, as is also the school work, but it needs to be followed up by organized effort. The ordained missionary is the one upon whom this work must largely rest.

As I have been over this Shansi Mission, so recently swept with the fire of destruction and now just emerging from the horror of it, a few impressions have been made as to this field and its opportunities.

1. The reaction has come, and while a few years ago missionaries and Chinese Christians were hunted like savage beasts and stricken down when captured, now they are not only free to go and come as they please, but they are welcomed and eagerly listened to and even shown special honors. The persecutions have called attention to Christianity, and have shown a religion that would not attempt to take vengeance upon those who so cruelly treated its followers. A Chinese pastor recently told me that the Chinese marvel at the forgiving character of Christianity, and have thus been turned from persecutors into willing hearers. The massacres have in a large way opened Shansi to the gospel. The lives of the 159 missionaries and their children taken in this province in 1900 have not been laid down in vain. This blood is the seed of the future church of Christian Shansi, if only the churches of Christendom are ready to water the soil and gather in the harvest. Shansi, prepared at awful cost, is ready for the gospel.

2. This is an interior province and has no modern practitioners of medicine except the missionaries. The people respond quickly to the influences cast about them in the missionary hospital. Dr. Hemingway reached last year over one thousand different persons through his medical practice, and with each one made a personal friend and in many cases a circle of friends. These patients scatter to their homes and tell to their neighbors what they have seen, experienced, and heard. The medical work for both men and women, centering at the two stations of this mission, is sowing the seed of Christian truth broadcast, and some of it is already bearing fruit.

3. This province is one of the greatest opium producers and consumers in the empire. And here is the curse of Shansi. The people realize this as do we. Many are trying to break away and free themselves, but the bondage is hard to cast off. Both Drs. Atwood and Hemingway have opened refuges into which opium victims are received, and where in three or four weeks the appetite is taken away. In the Tai-ku station alone last year there were over three hundred men and women in these Christian refuges taking the treatment. The patients must necessarily be occupied while under treatment in order to keep their minds from their terrible cravings. Christian instruction is given, and they sing Christian hymns and learn to read Christian books. Some most earnest Christians have come out of these institutions, and are today devout workers, clothed, and in their right mind. It is also most interesting that the patients themselves pay enough for their treatment to cover the expenses of the refuge. This work will be enlarged as rapidly as Christian superintendents can be trained for it. The keepers are Christian workers or preachers.

4. The Christian boarding school is the same power here that it is in all other missions. As one looks upon the faces of those who have had training in these schools and compares them with the faces that he sees in the villages of this great plain he recognizes the marks of a miracle. It is difficult to believe that the only difference is that of the Christian training the one has received as over against the evil that has shaped and molded the life of the others. One can find in these faces alone ample evidence of the divine

origin of Christianity and its power to transform the lives of men. The women of Shansi, when enlightened with Christian truth, show unusual ability and energy. I have seen in no Oriental land better native talent and ability in its women than I have seen in China, and Shansi is no exception. The future Christian workers, both men and women, must be discovered in the boarding schools.

5. Our two stations in this mission are central markets for the surrounding country. This is especially true of Tai-ku. Long caravans come here from all directions, and business men from these cities go to all parts of the province. I have just come from a Chinese feast spread by a Christian druggist of this city of Tai-ku. Three wealthy non-Christian Chinese were present, two of them from important centers of population several miles away. The missionaries here often have such opportunities of meeting Chinese men of influence, and so of breaking down their prejudices and forming friendships that will be of great value when Christian work is opened in their city or village. Merchants from remote places drop into the city chapels and hear for the first time Christian truth and Christian hymns. Last Sunday evening here in Tai-ku I heard strangers singing the chorus of a Christian hymn which was frequently repeated. The market towns are strategic centers to have and to hold for Christ.

6. The Shansi men have a name all over the empire. This province was the seat of the early Chinese empire, and emperors have come from its stock. Shansi people travel over China, as the Cantonese go over the world. In a town at which we stopped for lunch upon our way to Fen-cho-fu this week, a native of the town introduced himself to Dr. Ament as a business man in Peking, home for the New Year's holidays, just now closing. One of the men with whom we dined today has business in various parts of the empire. If the curse of opium can be thrown off, and there is hope that the government will be able to accomplish this with its new anti-opium laws, we have a right to expect that this province will be able to furnish some of the most bold and aggressive Christian leaders in China. Already several of her young men are in North China College at Tung-chou, and the teacher of the boys' school here is a graduate of that college. As we consider men and provinces, the Shansi Mission holds a strategic place in the empire of China. There is to be no great upheaval or spectacular advance, but the doors are

AN INN YARD, SHANSI

opening wide and the day for entering has fully come.

We certainly cannot hope to accomplish the task set before us among this 1,500,000 people of our Shansi field with one ordained man, one single woman, and two physicians. These must break soon unless early re-enforcements can be sent. Their hearts are made glad at recent news that two new families are probably soon to be upon their way here. A boundless opportunity awaits the ones who are privileged to come, and large returns can be expected from investments of money and life in far Shansi.

Since the preceding was written, I have attended service at the chapel here in Tai-ku. The building is constructed to accommodate about 150 people. It was packed with over 200. Sixteen were baptized and united with the church, while thirty others were received upon probation. Among the latter was one of the leading business men of the city, and half of those uniting with the church came from the two boarding schools. Christians were present from eight villages in the plain. Surely the Spirit of the Lord is moving over this land, turning fierce hatred into earnest inquiry and violent opposition into public confession of the Christ.

THE "SCARE RIVER" GOD AT TAI-KU, SHANSI

To keep away floods

INDIA'S APPEAL TO AMERICA

By Rev. HENRY G. BISSELL, of Ahmednagar

From an address delivered at the dinner in the interest of the Laymen's Missionary Movement, at Hotel Vendome, Boston, Monday evening, April 29

INDIA appeals to America in the name of her woes and burdens. Nearly one-half of the children born in India never live to be two years old. Government census records 5,000,000 widows under ten years of age. The carelessness or cruelty of midwives, the practice of early marriages, the lack of medical care, all are causing sufferings whose groans

and cries ascend daily to heaven, like the clouds of smoke from the burning bodies of the victims.

Look at the repulsive leper, his hands and feet reduced to stumps, with running sores, clad or unclad with rags, but always covered with flies; the neglected children and street gamins in every town; the incurables; the blind; the cripples, with maltreatment added to malady; the aged and infirm, hated as nuisances; the widows, young and old, receiving only crusts and curses (40,000,000 of them); the outcasts, the despised and rejected of men, without ambitions or earnings; the sick and the dying; all the horrors in the wake of gaunt famine stalking across the land and snatching lives like so many leaves from trees; the dreaded death-dealing plague, mowing down whole villages, like fields of hay ready for the scythe, over two million deaths during the last half decade being recorded as due to the plague. No one knows the unrecorded deaths. Whole families and towns have been swept away by this merciless, defiant epidemic. What about passing on to these needy neighbors the abundant means of amelioration God has left in our hands?

How long shall we leave India prostrate before her idols? The pathos of it! There she is, doing anything and everything to find peace; calling all things God; crying for help at a million shrines; mutilating the body; enduring sufferings and privations which all the European monastic orders together never witnessed, and sanctioning practices in the name of religion which all the lust of Rome could never imitate. Is this no appeal to us? A few weeks ago churches in America celebrated the crowning festival on the Christian calendar. The joy, the hope of Easter! The smile of the earth about us and the love of the heavens above us! For child and for aged parent the season brought but gladness, for it linked us all with Him who came with life abundant.

At about the same time in India the Mohammedans and Hindus were celebrating some festivals in their calendars. Among the former it was the Moharum. This is a commemoration, in mournful fastings and ceremonies suggesting utter despair, of the death of Mohammed's two sons. Their tombs are imitated in paper mosques. For some days these are worshiped in seclusion almost like deity. Then they are carried through the streets for a day and a night, with deafening drums beating and mobs of loud-howling, hopeless followers of the faith crying out in chorus their despair and their vows of allegiance. At last these mosques are borne away without the city and drowned in deep wells, to suggest the death of the sons. They are gone. There is nothing left but submission to God's irrevocable decrees. Islam, submit!

The Hindus celebrated the Holi, the most indecent festival on their long list. During that day the more vulgar and foul the language the better. The more wanton the behavior in public the better. The accumulated evil of the whole twelve months seems let loose. The filth of the gutters is gathered and thrown about on people. Vile songs are sung; temples witness defiling ceremonies. It's the day of the devil from dawn to dark. In her spiritual destitution India appeals to America. Can we count the blessings brought to our people by the gospel? Can we measure the loss of the lands which have not the gospel?

India's possibilities appeal to America. People are to be judged by their best product. A few months ago a number of churches in Western India held memorial services in honor of an aged departed convert, whose life had abounded in good works. He was a man from the middle classes. As a boy he was taught in mission school and college. He published tracts and books expounding and contrasting Hinduism and Christianity; commentaries on parts of the Bible bear his name; a Marathi and English dictionary compiled by him is used throughout the

Marathi country; and a brief autobiography is full of his rich Christian experiences and abundant persecutions. For years he was on the Bible Revision Committee in Bombay. The work on the whole New Testament had been nearly completed when he was withdrawn by death. The English and vernacular press of Western India, countless natives, foreigners, Christians, Mohammedans, and Hindus eulogized him in speech and in print. His intellectual qualities and his loyal allegiance to his Lord won him favor wherever he was known.

A single case, you say — count them! over a million Protestant Christians in that empire; prince and plowman, contractor and coolie, scholar and soldier, poet and pupil, merchant, mechanic and menial, leavening the whole lump. Six and ten per cent of some villages are given in government censuses as Christian. Whole classes and masses of the people in many parts of the country are petitioning the government and missionary bodies for instruction. In 1905, 479 persons united with the churches in our mission alone. Educational, industrial, literary, medical, and evangelistic enterprises are already well established in India by various missionary organizations.

Now for more prayer and self-sacrifice at home and more of the Spirit's power abroad, and we shall carry the day for the Son of God! We need more of God in our living; more of gold in our giving will follow. Let us raise the international Christian cry — America for the world, all nations for each other, and Jesus Christ for everybody! Let us all help, and heaven help us all.

A MOONLIGHT SERVICE IN CEYLON

By District Secretary A. N. HITCHCOCK, ph.d.

THE charm of an Indian night when the moon is at her full is indescribable. We had seen many such nights during more than six thousand miles of travel between the Himalayas and Cape Comorin. But in Ceylon the scene deepens and softens until the very stars seem to draw near and encompass the beholder.

After several days of visiting and speaking, besides holding conferences among the stations, hospitals, and schools of the Jaffna peninsula, our host, Rev. James H. Dickson, said to us, "We have arranged a moonlight meeting for you tonight over on the northern point of the island, at which very few will be present except heathen." The plan suited us exactly. We had been so long among missionaries and well-dressed native Christians that we were getting rather eager to see some real "heathen." Accordingly, about sunset we started, with two carriages, one for ourselves and the other for our bedding and provisions, as we were to spend the night on the spot in an old mission bungalow. As we drove along the shaded road the twilight softened and then brightened into a silvery light, the moonbeams breaking through the tropical foliage and falling upon the ground in patches of light like spots of snow. Upon reaching our destination we first walked along the sandy beach and looked out upon the boundless Bay of Bengal. "Yonder," said our guide, pointing northward, "is Calcutta, 900 miles away, and yonder," pointing almost exactly along the path of the moon's reflection on the water, "is Rangoon, 1,200 miles away." Once more we were impressed with the vastness of those seas, through which we had so many times passed.

Returning to the bungalow, a few rods from the beach, and passing through to the front veranda, we saw that the "heathen" had begun to gather and were seating themselves

on the ground. Already the rude band, consisting of bagpipe, cymbals, and a drum beaten with the fingers, was playing Tamil lyrics. Seating ourselves in a row of armchairs which had been placed on the ground fronting upon his hearers this question, "*Whom do you think the great God is like?*"

After this address a native pastor spoke with tenderness and power on the love of God and his longing desire that sinners should repent of their sins.

A NATIVE DWELLING IN CEYLON

the Tamil audience, we listened to the strange music, while one or two young men sang in a peculiarly high, chanting tone. Soon the audience increased to 200 or more. Altogether it was a weird scene—the throng of dark-skinned, half-naked Tamils, the moonlight reflected from their lustrous eyes, the scattered cocoanut trees partially inclosing our circle, and the tropical sea whispering softly in the night wind a few rods away.

Presently a native pastor who had come to help us in the meeting offered a brief prayer. By this time the audience had still further increased. Then a native catechist rose and delivered a short address in the Tamil language on the awfulness of sin, the doom of the sinner, and his need of salvation. It was like a wind from Sinai bringing its thunders across the sea from Arabia. Then one of the secretaries spoke through an interpreter and pressed and come back to him and be saved. The audience listened courteously throughout the entire meeting. Formerly, it was said, the people here used to hurl stones at our native preachers, but they are very respectful now. I am sure we all came away from that moonlight meeting impressed anew with the importance of the simple, earnest preaching of the gospel.

In this connection it is interesting to note that the Ceylon Mission is desirous of undertaking more aggressive work in the department of evangelism. While we were there we were waited upon by a large native delegation, consisting of the most influential men in Jaffna, lawyers, officials, preachers, teachers, and others, who in an earnest paper urged that the Board send to the mission without delay a new missionary who shall give his whole time to organizing and leading this

work of evangelism. It is still further gratifying to see that in several of our foreign mission fields the conviction is growing that the distinctive evangelistic work, accompanied by a large amount of personal visitation, ought now to be taken up with greatly increased vigor. May God speed the time when these hopes shall be realized!

THE NEW CHINA

REV. E. H. SMITH, of Ing-hok, sends a photograph of a successful government school only two doors from our chapel in Sa Sang, Inghok, Foochow Mission. The school building is a temple which has been made over to meet the needs of the new times.

The head teacher is a graduate of the Methodist Anglo-Chinese College at Foochow, and at least one boy is a Christian. This school is teaching English, military drill, mandarin, arithmetic, geography, history, etc., in Western fashion.

Nothing could illustrate the awakening of China more beautifully than this picture.

Mr. Dwight Goddard, of Cleveland, who passes on the picture to the *Missionary Herald* with these explanatory words, adds, "It speaks very loud to us who were acquainted with the old China."

THE REMAKING OF CHINA

A new school in an old temple: over one hundred boys are being taught in this school; the teachers are grouped behind the company in the foreground; the line before the temple doors is made up of the primary grade.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

A BETTER SHOWING

THE churches have rallied magnificently during April, and we are thankful to report almost as good a month as one year ago. The increasing tendency downward in the receipts from churches and individuals has been checked. While we fell off in this item $14,752.04 in March, for April we are within $3,145.98 of last year. The Woman's Boards show a gain, as do also the young people. The column for legacies does not look as cheerful as we could wish, but appearances are sometimes deceitful, and we ask our friends to read the paragraph following this before drawing conclusions. With the figures for eight months before us we are in a position to estimate roughly the way things are going. The result of our calculations is that we have a fighting chance to come through without debt. It depends largely upon the churches and individuals who have not yet contributed. If these will do as well as last year the day will be saved. Shall we not all take hold with renewed vigor and hope during the remaining four months? It is time to call out the reserves.

THE FINANCIAL STATEMENT

RECEIVED IN APRIL

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1906	$31,553.87	$23,659.69	$909.65	$4,661.04	$57,134.13	$2,820.12	$120,738.50
1907	28,407.89	25,540.42	1,004.23	4,525.39	21,388.71	3,142.12	84,008.76
Gain		$1,880.73	$94.58			$322.00	
Loss	$3,145.98			$135.65	$35,745.42		$36,729.74

FOR EIGHT MONTHS TO APRIL 30

1906	$227,858.87	$141,945.41	$14,546.89	$34,241.44	$90,685.12	$14,708.64	$523,986.37
1907	188,832.02	141,407.44	9,219.20	32,696.62	77,134.21	15,045.05	464,334.54
Gain						$336.41	
Loss	$39,026.85	$537.97	$5,327.69	$1,544.82	$13,550.91		$59,651.83

THE GEORGE H. WESTON LEGACY

The falling off in legacies in April was due to the fact that in April, last year, the Board received from one estate about $50,000. We rejoice to announce that the Board will receive from the estate of George H. Weston, Roxbury, Mass., a goodly sum, of which at least $100,000 will be in hand before the close of the present year. The amount thus received is subject to the new rule governing legacy receipts in connection with the operation of the Twentieth Century Fund, the Board having decided to put the Twentieth Century Fund into operation this year.

The Twentieth Century Fund now amounts to about $140,000, and it is hoped that the fund will be increased eventually to $240,000. On the assumption, which we consider warranted, that $240,000 may be taken as a working basis of the plan, it has been decided to add to this assumed amount the total legacy receipts for the present year, one-third of the sum thus reached to be the amount available from legacies for the current fiscal year, and any excess over the actual receipts from legacies for the year to be carried to the Twentieth Century Fund for a basis of computation for legacy receipts next year. To show clearly how this works it should be stated that our total legacy receipts applicable for current expenses last year were about $124,000. This year our legacy receipts thus far, not including those from the George H. Weston estate, are $77,000. If we add to this the $100,000 above mentioned as coming from that source, we have $177,000 already assured as legacy receipts. Adding this to $240,000 we have $417,000, one-third of which is $139,000. If no additional legacy receipts were to come during the year we should have this $139,000 from legacies available this year for current expenses, and about $38,000 in legacy receipts to be added to the Twentieth Century Fund as a basis for legacy receipts next year.

THE FELLOWSHIP OF GIVING

We venture to say there is no fellowship in the world pleasanter than this we enjoy with the givers of the American Board. They are God's own people, and it is a perpetual delight to be dealing with them. If the pressure of the work in the office sometimes seems overwhelming and beset with purely business detail, we can always fall back upon the vital and spiritual influence of those who stand behind us with their prayers and gifts. The past month has been specially rich in this respect. A friend writes: "One little dollar seems such a paltry mite that I hesitate to forward it; but given (with others) in addition to the fourth of my income which I regularly give for the Lord's work, trimming my necessities down to the remaining three-fourths, it is all that I can consistently send. I rejoice to know that it is written, 'If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not.'"

"Watching the financial reports of the Board with intense interest and praying for its success," is the good word coming with a small remittance. We were much touched by this message from one who gives in the midst of much bodily pain: "It is a pleasure to live, even in suffering, so as to watch the spread of the gospel, and a grief that I can do so little."

Both individuals and churches have done well in April. We appealed to the churches to duplicate last year's offerings, and some have done much more than that. The pastor of the church in Willsboro, N. Y., writes in a happy vein because they have doubled their contributions of 1906. Some good work must have been done before the collection. We are hearing from time to time as to the influence of last winter's state conferences. One pastor who attended the conference at Clifton Springs, N. Y., was greatly stirred, and is pushing the appeal both in his church and local conference. His people have more than doubled last year's gifts. Such work always counts. The pastors have the situation pretty much in their own hands. Suppose we had three thousand pastors like that man in New York! Oberlin College sends its $1,000 for the salary of Rev. and Mrs. Paul L. Corbin, in Shansi, with promptness, and we understand they have a surplus for some other good thing over there. Not to be outdone by the college, a friend in Oberlin sent us $1,000 as a sort of legacy in advance. She had expected to leave it in her will, but in view of the crisis of our work just now, decided to make it as a donation. This is a most thoughtful act. May God enrich the donor in his own way. A good friend in Massachusetts

joins the thousand dollar class in response to our recent appeal, and may have the satisfaction of knowing that the gift could not have been more timely. We were deeply anxious over last month's receipts, and such help has seemed to count double. Last, but not least, comes a gift of $3,000 from a Connecticut friend in recognition of the "Haystack Memorial Volume," which she had just read with profound interest. The testimony of the worth of this volume may be as valuable as the gift which accompanies it. Are there not other friends who will order a copy for some friend who needs to be stirred on the subject of foreign missions?

Special mention may well be made of the gift of $1,200.65 from the Central Union Church of Honolulu. Our Hawaiian friends never forget us. Their gratitude for the work of the Board in those islands is deep and abiding.

THE COMMISSIONING OF DR. AND MRS. WARD

A beautiful and impressive service was held in Broadway Tabernacle Church of New York, on Sunday morning, May 5, when Dr. and Mrs. Edwin St. John Ward received their commissions to the Eastern Turkey Mission. The service was held in connection with the regular Sunday morning worship, and was participated in by a large congregation. The sermon, by Secretary Patton, was upon "The Beauty of the Lord's Work in Foreign Lands," and was followed by Gounod's great choral, "Lovely Appear." When the commissions were presented the deacons of the church ranged themselves on one side of the candidates, and six representatives of the Young Men's Club on the other side, as indicating the sympathy and participation of the church in the work these young missionaries mean to undertake. Dr. Jefferson gave the charge, which was in the nature of a welcome and a Godspeed, likening their going out to that of Barnabas and Saul on their first missionary journey. The service closed most appropriately with a prayer by Dr. Nutting, who was a missionary of the Board in Turkey for twenty years, half of which he spent in Diarbekir, where Dr. Ward is to establish the hospital made possible by the legacy of Mr. Sahagian, an Armenian convert who removed to this country. In another part of the *Herald* the faces of Dr. and Mrs. Ward may be seen, together with an account of their lives. Dr. Jefferson joins with us in testifying that if a church desires to rouse a genuine and abiding missionary interest it can do nothing better than raise up a missionary from its own ranks, and then have such a service as we have described above. The Tabernacle is fortunate in having four representatives abroad.

HOME DEPARTMENT MISCELLANY

We desire to correct a mistake in our last issue as to the pioneer church in the Forward Movement. By an inadvertence it was stated that the church which originated the idea of supporting a missionary was the North Church of Fall River. We should have said the North Church of New Bedford.

The Protestant Episcopal Church is undertaking to raise a great fund of $1,750,000 for church extension in commemoration of the three hundredth anniversary of their church in America. It is expected that about $867,450 will be devoted to foreign work. The task of raising the money is in the hands of a central committee, of which Bishop David H. Greer, of New York, is chairman. This is a noble endeavor, and we trust the fund may even exceed the amount contemplated.

The *Interior* calls the attention of Presbyterian laymen to the fact that while they are planning with great enthusiasm to lift the gifts of the men in a few years to an average of five dollars per man, they are failing to contribute their usual dollar per man for this year. It speaks of this as "a ridiculous position," and pointedly remarks, "Some of the money that we

propose to give next year to demonstrate our consecration we had better give right now to save our credit." This is right to the point, and we Congregationalists must beware lest it apply to us. If after all the enthusiasm of our centennial campaign and the Haystack meeting we allow the Board to go into debt this year, it will be something worse than ridiculous. It will be positively disgraceful.

A St. Louis friend, in sending us a sum of money found among his mother's effects upon her decease, writes that, knowing her deep interest in the Board, he could not bear to use this sum for any other cause than that we represent. This is the last of a long line of donations from this sainted woman. Her son states that his mother's interest began when as a child she participated in a farewell service for missionaries in the First Church of Springfield, Mass. She, with five other children, was called upon to sing a portion of one of the missionary hymns in which occurred the words, "And infant voices sing." She never forgot the occasion, and spoke of it frequently as marking the beginning of her lifelong devotion to this cause. Leaders of mission bands and pastors in arranging farewell services may well take this lesson to heart.

THE PRAYER CIRCLE

A book on "Prayer for Missions," by Professor Warneck, contains many passages which we shall be inclined to quote from time to time. As a general statement of the supreme place of prayer in this work we commend to our readers these words: "Prayer is a great power in the kingdom of God. The entire range of what it has accomplished, and is accomplishing to this very hour, that day alone shall reveal which is to bring all hidden things to light. Yet even now we can see something of its power in the life and influence of such as are in God's judgment men of prayer. From the time of his conversion the life of St. Paul bore the inscription, 'Behold, he prayeth,' and to leave his praying out of account in seeking to explain the success of this extraordinary man as a missionary is to omit a prime factor from the equation. From the abundant intercession which he offers, and into which his letters afford an insight, we are justified in concluding that in fulfilling his vocation he did nothing, he made no plans, undertook no journey, preached no sermon, chose no fellow-workers, collected no money, and bore no suffering without a special upward look to God."

Can we do better, so far as our prayers for the home workers in the American Board are concerned, than to ask that this spirit of prayer may come more fully upon them; that every plan made and every step taken in this office may be guided from above? As the critical financial months of the year come on we feel the need of the prayers of our friends with special force.

And what shall we specially pray for on the foreign field? For fresh endeavor in Japan and China, after the conferences at Tokyo and Shanghai; for the Austrian Mission in its effort to reach over into Russia; for India, that no stirrings of political unrest and rebellion there may influence the hearts of the people against the missionaries of Christ.

TOPICS FOR THE MISSIONARY PRAYER MEETING

GENERAL SUBJECT FOR THE YEAR: INDIA

Topic for June: RELIGIONS

(*a*) How many distinct religions in India? (*b*) What is the meaning of the great number and variety of faiths? "If haply they may find Him." (*c*) How is Christ to be presented to (1) the Hindu (high and low) caste; (2) the Mohammedan; (3) the Buddhist; (4) the pagan. (*d*) Does India need missionaries from America? (*e*) How does English government affect Christian missionary effort? (*f*) Rev. R. A. Hume, of Ahmednagar, at work. (*g*) News Items. (*h*) Prayer.

YOUNG PEOPLE AND EDUCATION

CONDUCTED BY HARRY WADE HICKS, ASSOCIATE SECRETARY

Lake Geneva Correspondence

Hereafter all correspondence about the Lake Geneva Conference in Wisconsin, June 25 to July 3, should be addressed to Rev. I. M. Channon, 153 La Salle Street, Chicago.

General Missionary Conference at Silver Bay

The dates are July 19–28, following the Sunday School Conference. The lists are filling up rapidly. Persons desiring to attend should write quickly for the application blank. Full announcements are ready for circulation.

The Apportionment and Young People

Now let the Christian Endeavor Societies take hold afresh. The apportionment plan is definite and practical. Each church is asked to become responsible for its share of missionary work. What could be better than for the Endeavor Society to pass a vote assuring the pastor and the church missionary committee that its members will subscribe for a definite part of the total sum assigned to the church? Already some have done this. It helps the church. It proves the reality of the relationship between the young people and the church. It unites the departments. Everything is in its favor, and nothing against it.

More for Missions than Current Expenses

The superintendent of the Sunday school at Burlington, Wis., writes that their school gave to missions last year more than was used for their own expenses at home, and that this fine record has been made from the small beginning of three years ago, when the school undertook to secure a definite sum for a definitely assigned work. He then adds: "This truly proves that the Lord multiplieth those who reach out to help others. It is the first year in many when the treasury had a balance." This is fine doctrine to preach everywhere. Such giving never impoverishes.

Enlarged Photographs

Forty large photographs have been prepared for exhibit purposes in illustration of missions. The pictures are sixteen by twenty in size. In many ways they give a clearer understanding of missions than the stereopticon. Probably the set can be loaned, expenses to be paid, a few times during the late summer and next winter. Program committees may desire to take advantage of this offer.

Mt. Silinda Station

Friends of this station in Africa may wish to secure copies of the new six-page folder describing the field and the work, with Mr. Fuller's picture. Sunday schools about to make an offering to foreign missions will find this and similar pamphlets helpful for distribution before the day of the offering.

The China Reference Library

Library No. 7, published by the Young People's Missionary Movement to accompany "The Uplift of China," by Dr. Arthur H. Smith, is now announced. It is for the use of all who may be studying China this next summer and fall. It contains the following nine volumes: "Princely Men in the Heavenly Kingdom," by Harlan P. Beach; "New Forces in Old China," by Arthur J. Brown; "China's Only Hope," by Chang Chih Tung; "Mission Problems and Mission Methods in South China," by J. Campbell Gibson; "The Real Chinese Question," by Chester Holcombe; "Chinese Characteristics," by Arthur H. Smith; "Village Life in China," by Arthur H. Smith; "A Typical Mission in China," by W. E. Soothill; "Pastor Hsi," by Mrs. Howard Taylor. This remarkable set, retailing separately at publishers' price

for $12.25, can be secured for $5 in uniform binding, set unbroken. The text-book will be ready in June. The library should be owned by every church hoping to have a mission study class on China next year.

The Juvenile Missionary Library

This set, long awaited, is now ready for order. It contains twelve books selected with special adaptation to the needs of boys and girls under sixteen years of age. Each book combines in a most admirable way the qualities demanded of a "good book for Juniors." Strange peoples, dramatic interest, lively action, reality of life, and genuine devotion to a high ideal! So reads the announcement of the Young People's Missionary Movement. The collection is intended for the Sunday school library and any organization of children under fifteen or sixteen years of age. As with the other sets, the five dollar price is less than half the usual cost, bought separately. Here are the books: "Soo Thah," the story of the making of the Karen nation, by Alonzo Bunker; "Uganda's White Man of Work," a story of Alexander Mackay; "Tom Ford," a British boy in South India, by R. A. Hickling; "Heroes of the South Seas," by Martha Burr Banks; "Izilda," a story of life in Brazil, by Annie Maria Barnes; "All about Japan," stories of Sunrise Land told for little folks, by Belle M. Brain; "Tamate," the life story of James Chalmers, by Richard Lovett; "On the Indian Trail," by Egerton R. Young; "Topsy-Turvy Land," Arabia pictured for children, by A. E. and S. M. Zwemer; "James Gilmour and His Boys," by Richard Lovett; "With Tommy Tompkins in Korea," by Lillian H. Underwood; "Twelve Little Pilgrims Who Stayed at Home," by Lucy Jameson Scott.

The Honor Roll

This time we can add twenty Sunday schools and eight Christian Endeavor Societies and one day school to the honor list composed of new contributors within two years. The Sunday schools are Falk, Moreno, and Alameda of California; Dayton, Wyo.; Cottage Grove and First of Springfield, Minn.; Danby, Vt.; Willow Lake, S. Dak.; Cambria, N. Y.; Christopher and Washougal, Wash.; Thorsby, Ala.; Rockton, Ill.; Primary of Unionville and South of Granby, Conn.; Eureka, Kan.; Second of Winchester, Mass.; David City, Neb.; Cadillac, Mich., and Ashland, Ore. The Christian Endeavor Societies are Elmwood, Conn.; Berea, Ky.; Portland, Ind.; Franklin Street of Somerville, Mass.; First of Cedar Rapids, Io.; Christian Union of Upper Montclair, N. J.; Union Grove, Wis., and Hassalo Street of Portland, Ore. The day school is that of Dockery's Store, N. C. This makes ninety-three in all, during three months. Congratulations to these! May the transfer to the contributing list be constant until few Sunday schools and Endeavor Societies remain separated from the work of foreign missions.

A Notable Book

Mark the title, "Uganda's White Man of Work"! It is a new book, and one not to be overlooked by such as would know about missionary literature. For on its page Alexander Mackay's work in Central Africa is made so real, human, and appealing that it is bound to win the hearts of those for whom it is freshly told, the "boys and girls between the ages of ten and fifteen." Professor McMurray, of the Teachers College, Columbia University, writes the introduction to the book, expressing his appreciation of the author's fitness for her task (Mrs. Fahs had been a special student in the college) and the admirable manner in which she has performed it. He also takes occasion to urge the wisdom of making such missionary biographies text-books for Sunday school study. If this volume satisfies the pedagogues it satisfies no less the wide-awake youth of today. One boy to whom it was submitted brought it back, saying, "That's a good one; it isn't exactly exciting, but it's real interesting."

Interesting it certainly is and attract-

ive, a book with bright cover, short page, large, clear type, numerous pictures, and the gist of many narratives. At its low price (fifty cents; paper, thirty-five cents) it is a bargain and a wonder. It deserves to go into all Sunday school libraries and all mission classes studying Africa. It is a book for Sunday school teachers to circulate in their classes and for parents and friends to use as a birthday or Christmas gift. The Department for Young People and Education will be glad to furnish copies at this cost price. If the book is to be sent by mail ten cents must be added for postage.

SUNDAY SCHOOL CONFERENCE

MUCH interest is being shown in this second meeting to discuss missions in the Sunday school. The dates are July 12–18, at Silver Bay. Any Sunday school worker may go. The names of delegates are now coming in. The features appeal strongly to all students of Sunday school work.

PLAN OF THE CONFERENCE AND DAILY PROGRAM

The conference is planned so that the daily program will cover as largely as possible the most important problems relative to missionary instruction in the Sunday school. Much time will be given also to inspirational addresses and private meditation and prayer. The following is an outline of the probable daily program: —

Morning

First period. — Lectures on "The Sunday School and Missions from the Point of View of Child Study."

Second period. — Mission study classes by grades: primary, junior, intermediate, senior, adult.

Third period. — Institute and discussion. For the consideration of such subjects as the following: "The Work of the Missionary Superintendent;" "Missionary Libraries in the Sunday School;" "Systematic Giving;" "Normal Classes for Teachers," etc.

Fourth period. — Short inspirational addresses.

Afternoon

Recreation.

Evening

First period. — Normal Bible study by grades in the same classes and with the same teachers as those for the second period in the morning. It is agreed that the teachers use the missionary lessons of the International Series for 1908.

Second period. — Platform meetings and denominational group conferences.

SPEAKERS, LECTURERS, AND TEACHERS

Among those who are expected to be present and participate in the program are the following well-known leaders: Rev. Arthur J. Brown, D.D., secretary Board of Foreign Missions, Presbyterian Church in the United States; Rev. A. Carman, D.D., general superintendent Methodist Church, Canada; Rev. Frank K. Sanders, PH.D., secretary Congregational Sunday School and Publishing Society; Prof. Edward P. St. John, Hartford School of Religious Pedagogy; the Hon. Justice Maclaren, president of the International Sunday School Association, Toronto, Ontario; Mrs. J. Woodbridge Barnes, elementary superintendent International Sunday School Association; Rev. R. Douglas Fraser, A.M., editor Sunday School Publications, Presbyterian Church, Canada; Rev. F. P. Haggard, secretary American Baptist Missionary Union; Mr. Harry Wade Hicks, associate secretary American Board of Commissioners for Foreign Missions; Mr. C. C. Michener, general secretary Young People's Missionary Movement; Rev. J. T. McFarland, D.D., editor Sunday School Periodicals, Methodist Episcopal Church; Rev. E. Morris Fergusson, general secretary New Jersey State Sunday School Association; Miss Marie Belle Coles, Kindergarten De-

partment, New York Normal College; Mr. Edward C. Mercer, assistant superintendent Water Street Mission, New York City; Rev. Henry H. Meyer, lesson writer Methodist Episcopal Church; Mrs. Sophia Lyon Fahs, author of "Uganda's White Man of Work"; Miss Ethel D. Hubbard, author of "Shobo and Selina"—Missionary Object Lessons on Africa; Rev. E. E. Chivers, secretary American Baptist Home Mission Society; Dr. T. H. P. Sailer, educational secretary Board of Foreign Missions of the Presbyterian Church in the United States; Mr. M. W. Ehnes, Mr. E. D. Soper, Mr. R. E. Diffendorfer, secretaries of the Young People's Missionary Movement.

In addition to the above speakers, returned missionaries from nearly all the mission fields, many well-known editors, secretaries, and missionary officials will be present.

A full statement about the expense of attendance will be sent to any inquirer from the Young People's Department. Persons wishing to remain over for the General Missionary Conference following should make special application for that gathering.

THE MORE EXCELLENT WAY IN THE DEVELOPMENT OF THE MISSIONARY SPIRIT

By Rev. WILLIAM S. BEARD, Durham, N. H.
Chairman State Benevolence Committee

The nature and value of the more excellent way have recently been demonstrated in connection with a series of institutes held in New Hampshire by the American Board, at the request of the Benevolence Committee of the State Association. What is the aforesaid way and wherein is its excellence? Both these questions are answered in a statement of the purposes and methods of the meetings. The intention was not to create a momentary enthusiasm in our missionary work by stirring platform addresses, though inspirational exercises formed a part of each institute. The aim was not immediately to secure an increase of revenue, though the present crisis was frankly explained once and again. Education was the keynote of the campaign. Those who planned the campaign are convinced that the great majority of people in our churches have no well-ordered or systematized knowledge with reference to their missionary enterprise. They are equally convinced that when the church has in hand the facts the truth will inspire and produce adequate revenue. The purpose, then, of the campaign was a twofold one. First, to develop in individuals and churches a sense of responsibility for self-culture with reference to foreign missionary work and especially that of our denomination. Second, to start all willing souls on the way to such self-culture.

Now of the method. First, the approach. Ten meetings were planned at strategic points in the state. These places were so chosen as to be centers for outlying districts. It was not the aim to gather large crowds, but rather to collect a few representative members from each church, such as the pastor, Sunday school superintendent, teachers, representatives of the various missionary societies and a few young people. All the meetings were characterized by informality and the conference idea, rather than by the set address. Secretary Hicks in approaching each theme used the inductive method. Answers to skillfully put questions revealed the condition of missionary efficiency of each church. All treatment of themes was based upon the revelation contained in these replies.

Second, the content of the program. As was anticipated in each case, the need proved to be along the

line of education. At hand were definite suggestions. The worth and method of the mission study class were ably set forth by Miss Ethel D. Hubbard, of Wellesley, Mass. A statement of the importance of teaching missions in the Sunday school and a presentation of accepted methods was the contribution of Secretary Hicks. At the children's hour in the afternoon Miss Hubbard fascinated old and young alike with her story of African child life, basing the tale on two dolls, Shobo and Selina. This hour not only entertained the children, but was in itself a school in methods.

Two other agencies largely contributed to the worth of the institute. There was a literature table in charge of Miss Hazeltine. Only such literature was displayed, in the form of books and leaflets, as bore directly upon the subject of mission study. At suitable times carefully selected bits were placed in the hands of the audience. Secretary Hicks had also furnished an exhibit of maps and charts, and also a novelty in the shape of a series of enlarged photographs, mounted and framed, illustrating the condition of the people of various lands in their heathen state and as transformed by Christian influences. Children and adults lingered around these pictures for more than an hour after service, in almost every instance.

The matter of revenue was not lost sight of. At each place stress was laid upon the present crisis of the Board and the responsibility of Christian people as the stewards of God. New Hampshire has adopted the Apportionment Plan as suggested by the Advisory Committee. The reasonableness of the apportionment principle was urged upon the people.

Finally, some part of the afternoon and evening services was directed to the presentation of general themes, such as "The Signs of Awakening in the Orient," by President Zumbro, of India; "Japanese Conditions," by Secretary Bell; and "Observations of a Recent World Tour," by Dr. Cyrus Richardson, of Nashua.

Two great outstanding facts impressed themselves upon the writer as the result of this series of conferences. First, the wisdom of the leaders in holding up the educational ideal. This thrusts responsibility for knowledge and work where it belongs, on the shoulders of the individual Christian and church.

Second, the excellence of this way is that it brings men face to face with the definite. Once a man is roused, here are books and methods. His enthusiasm finds a particular task asking immediate attention. The writer cannot doubt for an instant that the institute idea works a new era in the culture of the missionary spirit.

It is too soon to expect results. I rejoice to say it is not too early to find them.

First, churches have been aroused to a new sense of responsibility for knowledge. In one city two entire departments of the Sunday school teaching force are organized in a class for mission study. At various other points people have already organized classes for study, or are to do so shortly. The juvenile work of our state has already taken up the new form of presentation, with the curios provided by the Board.

Second, I shall be greatly surprised if there is not a decided financial increase this calendar year as a result of these meetings. There is a new spirit, and it is personalized in one working man who came up at the close of a service and pledged a two weeks' salary to the Board.

Third, there is a stirring in hearts as regards the giving of life to the work. At two points your contributor can now see certain young people who are pondering the matter of the call for life.

No state can do a better thing than to raise sufficient money to finance a state campaign. Once you go the way you will believe me.

FOREIGN DEPARTMENT

WHERE COMMERCE HELPS

THAT missions promote commerce is a patent fact; unhappily commerce does not always seek to return the favor. It is therefore a pleasure to record a notable case where the coming of the merchant has meant aid to the missionary.

Two small islands in far-off Micronesia suddenly have been lifted into a sort of world importance by the discovery on them of immense deposits of a phosphate of lime having high value as a fertilizer. A British company, called The Pacific Phosphate Company, Ltd., has been organized and is now at work with a large force of men and a fleet of steamers, marketing this commodity in Australia and other lands.

The two islands are Nauru (pronounced Now-roo), formerly called Pleasant Island, belonging to the Marshall group, but 400 miles from the rest of the Marshalls, and Ocean Island, formerly called Barnaba, which is 165 miles east of Nauru and one of the Gilbert group.

It seems that the coming of this commercial enterprise is to prove a boon to missionary work in both these islands. They were visited by missionaries on the *Morning Star*, and religious work was under way before the phosphate was found. Scholars had been brought from Ocean Island to the training school for the Gilberts, and a native agency thus trained was working among their own people. Rev. and Mrs. Philip A. Delaporte went to Nauru seven years ago and developed a vigorous mission there which is entirely supported by the Central Union Church of Honolulu, although the American Board, at the wish of this church, has recently assumed direction of the work. In a real sense, then, the evangelization of these islands preceded the coming of the Phosphate Company.

But its arrival marks an epoch in the Christian history of both fields, for the men at the head of the new industry are Christian men, and they use their great influence to re-enforce our missionary work. They furnish employment for the natives and the means of earning an ampler livelihood; they bring supplies to supplement the meager products of the islands; they encourage industry, temperance, thrift, and decency, driving off the corrupting traders and beach combers; they at-

THE MISSION HOUSE, NAURU, MARSHALL ISLANDS

tend the native services and help directly in the work of the mission, and are themselves good examples of Christian manhood and loyal supporters of the missionary. Indeed their courtesies and favors to the missionaries and their families have been manifold, as, for example, in transporting mission supplies and the missionaries themselves free of charge in their vessels. One of their large steamers was sent from Ocean Island to Nauru to convey the Delaportes to Honolulu and thence to San Francisco, where they were returning on furlough.

THE CHURCH ON NAURU

The pictures accompanying this article illustrate the transformation going on in these islands wherein the good will of this mercantile company is now such a factor. Mr. Walkup, of the Gilbert Islands, contributes the contrasting views of the Ocean islanders, and Mr. Delaporte adds the pictures of the mission house and the church on Nauru. In this church, which accommodates about 900, the customary Sunday attendance is over 800, and, counting the outstations, there are altogether five church and school buildings on an island which is only eighteen miles in circumference and has a native population of but 1,500. The Phosphate Company has already brought 500 Chinese workmen to the island and will soon bring another 500, so that with the thirty whites employed in managing the enterprise the population has been considerably increased, and the responsibility of the mission likewise. The work on Nauru is thus very prosperous and is fairly overpowering the effort of the Romish Church, which had gained a small foothold. Mr. Delaporte is enthusiastic over the young people whom he is training. Some who were little savages seven years ago can now write three languages, manage a printing press which has issued the New Testament Scriptures and other books, or manipulate a Remington typewriter for the Phosphate Company. So in the far south Pacific commerce and missions go hand in hand to the blessing of mankind.

FRESH FACTS BRIEFLY TOLD

Locusts in South Africa

Mr. Maxwell writes from Durban of the plague of locusts which is ravaging some of our mission stations. With Mr. Ransom he had just traveled inland some sixty miles to help Esidumbini and Noodsberg, where millions of locusts were eating bare the gardens for which seed corn had been given after the terrible scourge of war had already reduced thousands of people to the point of starvation. The missionaries took four locust pumps and the arsenic, caustic soda, and sugar which are boiled together to poison the pests. The people were also shown the best

OCEAN ISLANDERS BEFORE THE PHOSPHATE WAS DISCOVERED

OCEAN ISLANDERS ON THE VERANDA OF THE PHOSPHATE COMPANY'S MANAGER (MR. ELLIS)

way to fight off the locusts when poison is not available. The trip was a fierce one in the midsummer heat, and Mr. Maxwell reports himself "burned as red as a Minnesota barn."

Development in Mexico

Mr. Hahn writes from El Fuerte of changes which are impending in that region by the development of railroads. Two new lines are being laid in the region, one by the Kansas City, Mexico, and Orient road across the Sierra Mountains to Chihuahua, the other by an extension of the Southern Pacific from Guaymas to Guadalajara. These new roads will make or break the fortunes of several towns. Some are leaping into importance. Americans are already coming in to take up ranches, and new and rich mines are now to be worked. Help is promised for Protestant efforts at some of these points, but too much confidence cannot be put in the glowing promises of promoters.

A Gregorian Revival

Good news comes from Aintab of a religious awakening among the Gregorians there. It began a year ago with the women, among whom there were about fifty converts, some of them women of notoriously bad reputation. Latterly the work has extended to include the men. A Sunday afternoon service held in a schoolhouse, after the regular Gregorian church service, has been attended by from 800 to 1,000. Impressions there made were followed up by personal work. After the January Week of Prayer, special services, begun in the First Church and then transferred to the Third, gradually brought marked results. There have been several conversions each night, largely among men of from fifteen to thirty years of age. The feature of peculiar interest is that Protestants and Gregorians have shared actively in these evangelistic meetings held in a Protestant church. Evangelical Gregorians have done their part in leading the meetings, in talking with the unconverted, in prayer, and in outreaching. And by far the majority of those who have been helped have been Gregorian young men, some fifty having been definitely converted, and as many more aroused. In fact, it has seemed that the Gregorians were using the Third Church for revival services which they were not allowed to continue in any of their own buildings. Gregorian priests made no interference with the work, simply telling young men not to speak from the pulpit.

The Revival in Miyazaki

Miyazaki was the tenth city of Japan to be visited by the evangelistic committee of the Kumi-ai churches. And the effort there brought results similar to those reported from the other centers. The same preliminary work was done and the tested forms of special meetings were employed. Ten days were given to this campaign, in which some sixty persons declared their decision to become followers of Christ. These new converts came from all walks of life; teachers, students, shopkeepers, officials, one doctor, the chief of the military department of the province, men, women, and children, from a grandfather of many years to a child of ten—all appear on the lists. Forty-five new converts were baptized and received into the church.

A Medical Meeting in Turkey

The Asia Minor Medical Missionary Association is to hold its first meeting at Aintab the last of July. It is expected that at least half of the medical missionaries in Asiatic Turkey, from Van to Constantinople, will be present, and some of the German and possibly some of the native practitioners will be included. The special interests, difficulties, and opportunities of the medical work will be gone over, and this week of counsel and good cheer is being eagerly anticipated by men who are so shut off from contact with others of their profession.

Meeting the Need in Bulgaria

The Collegiate and Theological Institute at Samokov was never more needed, and, it may be added, more valued than

today. In these troublous times in Bulgaria, student life in general seems to be becoming more and more materialistic and lawless, and in the highest circles has come to such a pass that the government recently felt obliged to close summarily the one university of the country because of the unsatisfactory conduct of the professors and students. Complaints are heard on every side that the state system of education does not educate, and some are beginning to think of the British and American systems. So our institute has an important work to do, and its influence within a few years may be even greater than now. And it sorely needs help for its maintenance, not to speak of needed re-enforcement.

Growth in the Marathi Mission, India

In connection with the celebration of the seventy-fifth anniversary of the beginning of work in Ahmednagar last October, the following comparative figures, showing the growth of the past twenty-five years in the whole mission, are interesting: —

	1881	1906
Churches	17	59
Pastors	14	29
Communicants	1,381	6,687
Whole Christian community	2,485	13,602
Schools	78	186
Teachers	94	341
Pupils	1,531	7,243

A New Industrial Effort

Mr. Clark, of the Marathi Mission, India, reports a modest beginning of industrial work at his station, Vadala. It has been begun without knowing just how all its support will be secured, because it is found to be so necessary for the impoverished land of India. The English educational inspector on a recent visit to Vadala approved the undertaking, saying it was along the lines most useful for the villages round about. It is surprising how cheaply things can be done in India as compared with America. Who would think here that boarding school boys could be fed and clothed for $8.50 a year, or that one could maintain a day school of 146 pupils, with eight teachers and eight standards, all for $550 a year? That was what was done at Vadala last year.

Carrying the School to Kurdistan

The Kurdistan work undertaken from Harpoot in Eastern Turkey is the missionary field of the native evangelical churches. Mr. Knapp reports their establishing of a school at Farkin, the chief town of Kurdistan. It was begun last September by a man and his wife, one teaching the boys, the other the girls. They have sixty-three pupils, thirty-three of them being girls. Thirty-one belong to Protestant families, twenty-eight to Gregorian, and four to Syrian. Efforts have been made by the Syrian and Gregorian ecclesiastics to draw away their children into schools provided by them, but the people prefer the Protestant school; so do the children. Some of the parents said, "It is impossible for us to half choke our children and take them out." Others said, "If we should cut off the heads of our children they would not leave." So far it has seemed impossible to equip anything more than the educational part of the work. A native preacher travels about during the week among some of the hundred villages of the district and spends Saturday and Sunday in Farkin, holding services there. He is an earnest man, simple, and with but little education, but full of the fire of the Spirit, and a great singer. Thus something is being accomplished in the line of evangelism, but the people are pleading for a pastor, and there is much need of a good, strong man who can give his whole time to preaching and pastoral work.

Growth at Euphrates College

There has been a marked increase of students in the various classes at Euphrates College, Harpoot, the past year. The total enrollment was 948. These students come up from the schools of the towns and villages

around, and represent an immense amount of struggle and ambition for an education. The college buildings are unbearably overtaxed. The halls in both the male and female departments were filled a year ago; this year the desks had to be crowded together to seat the pupils. If there should be a corresponding increase in attendance next year there would be absolutely no room for the students. A desperate effort is to be made to secure more adequate accommodations. The industrial department of the college has proved of great value in providing work for needy students. During the past term, in the cabinet shop, tin and canning shop, locksmith and stove shop, and bindery, seventy-three boys have been employed, most of them earning from one to three cents an hour toward their school expenses.

LETTERS FROM THE MISSIONS

SOUTH AFRICAN MISSION

RHODESIAN BRANCH

NOW FOR THE SABI

An article of Rev. Thomas King's, entitled, "At Zike's Kraal," in the January *Missionary Herald*, described a needy field of work in the populous Sabi River valley near our Chikore station. As a result of that article two ladies offered to give the seventy-five dollars required to send native workers there. A letter from Dr. George A. Wilder in the March *Herald* recounted the sudden and marked opening for advanced work in that region, specially through the favor of a local chief, Gunura. Another letter just received from Dr. Wilder tells of what happened when the good news of the gift reached the mission: —

"Last Sunday the Chikore church met to hear of the special donation for the Sabi work and to discuss ways and means. You would have been glad to see the joy in the faces of these people when I told them of the gift sent by the Connecticut ladies. When I called for volunteers for this work three of the best men in the church said they were ready to go, not only to the Sabi, but to any other part of the continent whither the Lord should call them. And our Zulu helper, Tom Zonzo, rose and said: 'It brings tears of joy to my eyes to have these men whom we found in utter darkness rise and offer to take the gospel to any people to whom the Lord may call them. I never expected to hear such words in my day.'

TOM ZONZO'S STATION

"Two of these men are going next Monday to Gunura's to start a day

school and to preach the gospel to his people, the expenses to be paid out of the seventy-five dollars offered by the ladies, if the mission approves. Tom Mahlakampana, of whom Mr. King wrote, is one of the two. Did I say that he has taught himself to read the New Testament since our return from the Sabi trip?"

ZULU BRANCH

THE UMFUNDISI'S WORTH

Rev. Charles H. Maxwell writes from Noodsberg, Natal, March 28: —

"The *Herald* for February comments on the Natal government's charge that the Zulus have thrown off the yoke of church supervision by their American missionaries. Any one believing this would change his opinion were he to visit us at this station, which was not far from the seat of rebellion a year ago. The Zulus have often told me since we came up here, 'the trouble which came upon us came because we had no *umfundisi* (missionary) here whose words we could hear, telling us what to do. When there are abafundisi living here all things go well; when there is no umfundisi all things go badly. Sunday is a good day when we have an umfundisi; when we have no umfundisi Sunday is a bad day, because the people are then going and going and going, here and there and here and there, on the road and in the paths. It will be good if the umfundisi will always stay here.'

Gifts of the Grateful

"And although we are besieged every day by those wanting clothing and medicine and many other things for which they cannot pay, yet every day also they come bringing in a little acceptable gift of food out of their scanty supply, showing their kindness and generosity, and answering as one woman did today when Mrs. Maxwell offered her money for the fresh corn ('roasting ears'), 'Can a child *sell* food to her own mother?'

An Outpost and its Scars

"The good feeling is general and the same toward all members of the mission, but from this most isolated of the stations I write of the matter because of our relation here to the rebellion of last year. Mrs. Maxwell and I drove out here, thirty miles from the railway, a little more than a month ago, and have about two more months to remain, studying Zulu and counseling and doctoring the people as best we can in a parish of over a thousand kraals, and carrying about half of the church services, while a Zulu layman conducts the other half. It was on Washington's birthday that we arrived here at the mission house. During the war it was looted and injured by the Natal soldiers, and afterward used as a 'house of refuge' for women and children, whose houses had been burned and whose husbands and fathers had been killed in a near-by battle within clear sight of the house. But we don't look in that direction or talk of it more than necessary, save for the lessons emphasized by the affair. We rather wait for the day when the painful story will be forgotten. The richest blessing in being here is to one's self."

CENTRAL TURKEY MISSION

WINTER IN HADJIN AND ELSEWHERE

Rev. Stephen v. R. Trowbridge writes from Aintab, April 6, 1907: —

"Word comes by this week's mail that special evangelistic services have commenced in Hadjin. For this I am especially thankful, as fifteen church friends had joined with Pastor Garabed and myself during February and March, asking God for a quiet and earnest revival to unite and enlarge the church life. We had prayed with confidence in God's love, although the conditions of previous years had been anything but peaceful.

"The people throughout the Taurus highlands have suffered severely this winter from the cold. Shepherds have

THE HOME AND SCHOOL BUILDING, HADJIN

been frozen upon the mountains within a few hours of Hadjin. One man who set out to rescue a shepherd boy found him under a drift; when the man had brought him two hours' heavy walking through the snow he found that the lad in his arms was no longer living.

Sanitary Reforms

"The Armenian physician who recently was graduated at Michigan University has been doing efficient service along several lines. He is caring for the sick, with equal interest in rich and poor; he is teaching the people the importance of keeping their homes and streets clean; and he is an active leader of the young men in the Christian Association. Hadjin, with its population of 20,000 or more, is so crowded in between the mountains that a hygienic reform is growing more necessary every year. The houses are built almost on top of one another, and stables are wedged into every available space under and between the dwellings.

"We are trying from Aintab to keep in touch with the Hadjin work and the eight outstations, but we are eight days' horseback journey away from there, and the ever increasing activities of Aintab station are absorbing our attention.

A Winter Tour

"The first week in March I took a tour with a guide, reaching the three villages of Fekké, Gurumzé, and Yerebakan. We rode over the frozen snow, and saw the lofty ranges of the Taurus flashing in their beautiful whiteness. One day the trail was completely covered by heavy drifts, and the only tracks we saw for half an hour were wolf tracks, clearly impressed in the snow crust. Another day we found the trail along the steep side of the mountain completely destroyed by a landslide of rocks. My guide climbed down into the river bottom, but my horse, 'General,' would not venture such a descent, so I had to lead him over the treacherous slant of loosened rocks, where a false step would have thrown us down into the river cañon.

"The most remote village of the three was Gurumzé, where no missionary had ever come in the winter

time. I spent Sunday there, and we had the little stone church filled with the sturdy mountaineer people. It was bitter cold, and I was glad to be able to preach to keep the blood circulating, if for no more generous motive.

"In the evening about thirty of the men in the church crowded around a wide fireplace in one of the mud houses, and we talked together of the meaning of certain passages of Scripture and of the happenings in the world outside. I was the first person in three months to bring news to Gurumzé. As I rode out of the village Monday morning the snowdrifts through which a path had been cut were up to my shoulders as I sat in the saddle."

AUSTRIAN MISSION

DO YOU KNOW — RUSSIA

Our "Do You Know" advertisement continues to reverberate. And some of its echoes are astonishingly loud. Rev. Albert W. Clark, of Prague, writes of his approval of the question, and in particular of its application to Russia. Taking the first paragraph of the advertisement as a text he preaches a telling sermon as follows: —

"'Do you know that Russia today presents one of the greatest missionary opportunities in the history of Christianity, that the American Board . . . has already sent workers into Russia, and that, had we funds, we could organize a great forward movement?' Very few know this. Your mission in Prague often feels that the Prudential Committee does not yet understand what a door is open to us. In spite of the distressing fact that the American Board has never granted us a penny for the growing work in Russia, we have already a forward movement in that great empire. Do the friends of the Board know that we have already two churches in Russia (Congregational churches), and that these churches are treated in a friendly way by the government? Do you know that we have two preachers there whose support must be begged by the senior missionary at Prague? Do you know we have a combination society half Young Men's Christian Association and half Christian Endeavor in a large city of Russia? The statutes are approved by the government.

The Best Selling Book

"Do you know that we have four men selling Scriptures in Russia, and that these men are selling many more copies than the same number of men in Bohemia? Do you know that our two churches there are raising up more choice men for colporters? Do you know that I have now permission from the National Bible Society of Scotland to appoint at once three more colporters in Russia? Do you know that one of these men (a fruit of our mission there) speaks Bohemian, Polish, German, and Russian, and that he now gives up a good place in a factory to give himself to God's work in Russia? Do you know we have already a Bible store in Russia?

The Missionary Opportunity

"Do you know that our first preacher in Russia is publishing an important monthly paper that is well-nigh self-supporting? Do you know that there are more than two hundred thousand Bohemians in Russia? Do you know that a Bohemian can learn Russian in six months? These are sister languages. Do you know that I ought to visit the growing work in Russia, and that, up to date, I have asked in vain for the necessary traveling money? You are quite right in referring to Russia as presenting the greatest missionary opportunity in the history of Christianity. General Secretary Phildius of the World's Committee for Young Men's Christian Associations (Geneva) was here a few days ago. He has often been in Russia. This is his message: 'Tell the American churches that today Russia is the great missionary opportunity. Urge the Board to enlarge the work so grandly begun.'"

NORTH CHINA MISSION

IN CHINA'S CAPITAL

Dr. W. S. Ament writes from Peking, under date of March 24: —

"We are just now in Holy Week and holding daily meetings. This week is becoming increasingly precious to the Chinese church, and the people last year attended the meetings in goodly numbers, and I have no doubt they will do the same this year. The idea of sacrifice as an expression of love, as well as power, is unknown in this Eastern world. The Buddhistic idea of sacrifice begins and ends in self, and the outcome is merit. This merit will offset the shortcomings of life. The character of Christ as the ideal is gradually looming up before the Chinese mind, though it is hard for them to realize how one who has both power to avoid suffering and at the same time a perfect character should endure suffering, and that, too, willingly.

The Year's Showing

"Our statistics for last year, just made up, show a fair gain for the station. We have received by profession 133 persons, and the contributions and all income from native sources make up a sum of about $1,200 (gold). This is an average of over one dollar each for every member, young and old, in the churches of the station.

Home Missions in Peking

"The Home Missionary Society of the Peking station is our joy and pride. It maintains one native pastor, one helper, and one day school. Larger societies take no more pleasure in independent work than does this little society in North China, begun and carried on by men and women hardly one of whom has an income beyond the absolute needs of the family. Of their own initiative they organized a course of study for helpers and lay members of the church, and the examinations will be conducted by the native pastors. Those who pass successfully these examinations are to be the candidates from whom are to be chosen the future preachers. They also chose a deputation who are to visit all the churches of the station during the year and present the matter of the Home Missionary Society. It is to be a campaign of education. The interest shown by the body of members, the statesmanlike views of the leaders, and their ability to think and plan, all give us great hope for the future of this society. Other stations are establishing like societies, and in the course of time these various societies may amalgamate, and we may have the great society for North China in our connection.

A Friendly Official

"The society is drawing the attention of others, as shown in the fact that a high official in conversation with Pastor Jen inquired concerning the working of the society, and was so pleased with it that he offered to present for the use of the North Church dispensary and the preaching connected with the missionary society a clump of buildings outside the East Gate of the city, it being understood that the whole outfit will be in the control and management of the Chinese. It is, however, well understood that the preaching of the gospel is an essential part of the work. This official has already the name of being a Christian, though he is not a member of any church. When we consider that at present the set of the tide is away from rather than towards Christianity, this item is of considerable interest, and proves, what some of us have long believed, that there are not a few high officials who are convinced of the truth of Christianity and only wait a favorable opportunity to make it known. This gift of buildings, it remains to be said, can be confirmed only as Mr. Wu, the official, receives the permission of his superior officer, Mr. Na T'ung, the governor of the city. But Mr. Wu is sanguine that there will be no objection.

A CHINESE OFFICIAL WORSHIPING HEAVEN AND EARTH

Signs of the Reaction

"The period of reaction has set in in Peking, and there are fewer of the new schools in the city than there were six months ago. On the 20th of this month the emperor made his first visit to the temple of Confucius to carry out the recent edict of the empress dowager that Confucius should be worshiped as the equal of heaven and earth. This means also a tightening of the customs in the public schools, by which all the students in school must be more observant of the custom of worshiping the tablet of Confucius. In fact, two Christian students in a certain school were dismissed because they refused to knock their heads to the tablet. Furthermore, it is thought by some that this peculiar elevation of Confucius to this great eminence is to show the Christians that Confucius is as high as Christ, and there is nothing in the universe now higher or greater than the perfect teacher, sage, and god, Confucius. The same rites which have been observed in the worship of heaven are now to be observed in the worship of Confucius, and there is nothing more that can be done or thought of. The emperor, also, has established schools in the native city of Confucius in Shantung, where only the writings of Confucius are to be studied and the city is to be kept from foreign innovations. The duke in the seventieth generation from Confucius is now *en route* to Peking to thank the emperor in person for this great honor conferred upon his ancestor and his native city and region.

The Get-wise-quick Danger

"The decline of Confucian instruction in the public schools recently founded has resulted in many young men coming to the front as educated men who are almost totally ignorant of their country's literature, a condition of affairs which is greatly to be deprecated. Not only are they ignorant of their country's literature, but also their knowledge of Western learning is not sufficient for these men to be of great use to the government. They seem to fall between the two. As it is, many gentlemen are taking their sons from the public schools and inviting instructors to teach their boys in their own homes. The true idea of education has not yet penetrated the Chinese mind, as they have not got beyond the utilitarian view. They want offi-

cial position just as soon as they can stammer a few words in the English language. Teachers lord it over country scholars of far superior Confucian learning, because they know a little about arithmetic and geography.

The Outlook

"The acceptance of the diplomas of Christian colleges seems to be as far away as ever, and there seems to be little disposition in Peking to recognize the existence of Christian schools. Perhaps this may be of value to us, as our students (a few, at least) had begun to think that in view of their more serious and satisfactory training the way to official promotion was open before them. I write these things in no pessimistic spirit, but only to give a better view of the situation, as without doubt the roseate colors of some writers have been beyond the facts. It is still the order of the day to settle down to regulated instruction in the truths of Christianity, and to look for our best results in the development of a native church and in the education of the best teachers from our country boys. There is little romance and no fancy work involved, but a prosaic settling down to the essentials of preaching and teaching. Our mission was never so undermanned as at the present time, as we have fewer missionaries now than in 1865. Five stations of the mission are practically one man stations, having only one preaching missionary to look after all forms of work, except the medical. This is a situation which cannot long continue."

THE WIDE FIELD

CHINA

A WONDERFUL EXAMINATION

China's Millions gives an account of a remarkable "Bible Knowledge Examination" recently held under the auspices of the China Inland Mission in the province of Hunan. Copies of the Mandarin Bible were offered as prizes to all who should pass successfully an examination on an outline issued six months previously. The outline contained thirty-three questions, such as: Repeat names of Old Testament Books, the Ten Commandments, Psalms 1, 8, 32, 51, 103; give summary of Book of Jonah, of St. Mark's Gospel; repeat 1 Cor. 13; give an account of the trial, death, resurrection, and ascension of our Lord.

The contestants worked hard during this long period, and when the time came the examiners were amazed at their proficiency. One writes: "For two hours a young farmer repeated Scripture and only dropped three or four characters. When we came to Solomon's prayer, he said quietly, 'May we kneel as the great king did?' and reverently and beautifully, without a slip, he repeated the thirty-nine verses comprising that prayer; ere we separated he handed me a dozen pages of carefully prepared manuscript showing quite an extensive acquaintance with Christian commentaries.

"I thought he could not be surpassed, but the appearance of each additional candidate increased my astonishment; at least three were within a shade of perfection. Each man was examined separately and privately. One knelt the whole time, two hours and a quarter, and his summary of St. Mark's Gospel was a magnificent achievement. Beginning with the first chapter he repeated, consecutively and correctly, no less than ninety-six items. It seemed to me that he never missed a salient point in the whole Gospel. It was so strange, too, to hear from Chinese lips how the story of King Robert the Bruce and the spider had enabled him to pluck up courage when, after several attempts at the work, he began to get disheartened. When we knelt

in prayer he said so humbly, 'Lord, I'm stupid and haven't read many books, but I had it in my heart to make this preparation, and thou hast helped me.'

"I wonder if another church in Christendom could be found with ten men who could repeat so much Scripture so accurately, for eight of them got ninety-eight per cent or over, and two ninety-two per cent."

EGYPT

IN OLD CAIRO

Rev. Arthur S. Lloyd, D.D., general secretary of the Protestant Episcopal Missionary Society, writes to *The Spirit of Missions* of some bright spots that he found in Cairo: —

"The time in Egypt is one of change and unrest. Here, as everywhere else, the old things are passing. The study of natural science is changing the old point of view, and everywhere men are questioning. At the same time religious bigotry seems to be rampant, so that those who have been baptized are in danger of violence, even in broad daylight, at the hands of their former co-religionists. One man who became a Christian under exceptional circumstances had to leave the country to avoid danger to his life. And yet more have been baptized this year than in six years previously, and the children are sent to the school with the distinct understanding that they are to be taught by Christians and from a Christian standpoint. So you see that though the superstition prevails here, as elsewhere, that Moslems never change their faith, here, as elsewhere, for Moslems, as for everybody else, it is merely a question of making the revelation clear. But the work is so slow.

"There is a meeting for discussion at one house in the mission every Friday evening. Young men are invited — any sort. It is a kind of club of about a hundred members. They meet and talk about everything, and most of them are Christians (more or less) as a result. This club is an interesting illustration of the power of Christianity to break down partitions. The president is a Copt, the secretary and treasurer a Moslem, the vice-president a Jew, and the two men directing it are clergymen of the English Church. And they live in peace and love one another! It is good to see it."

PERSIA

IN ONE MAN'S LIFETIME

The return to Persia of Bishop Stuart, one of the veterans of the Church Missionary Society, calls attention to the advance being made in that empire. The *Church Missionary Review* pictures the contrasts: —

"When he went to Julfa in 1894 that was the only Church Missionary Society station in the shah's dominions, and it was an Armenian station outside the Moslem citadel. Now Ispahan itself is occupied, and so are Yezd and Kerman and Shiraz, all ancient and important cities, and there are bands of converts in all of them. Over a hundred adult converts have been baptized in Persia since the new century commenced. In Ispahan last Christmas Day some sixty converts knelt together at the Lord's Supper, a sight to cheer the heart indeed, to see converts from Mohammedanism, Babism, and Parsiism, kneeling side by side with Armenians and Europeans and receiving the tokens of the Saviour's dying love.

"Dr. Carr, who has just come home from Ispahan, tells the committee how the workers are cheered by the evident signs of reality and depth of conviction in the converts, especially the women. They have borne the most deadly persecution, and they show a readiness to bear the loss of all things in loyalty to Christ. Moslem opposition is yielding before Christian benevolence, and the medical mission is now not only a tolerated institution in Ispahan, where the work was a few years since so bitterly opposed, but it is welcomed. Mohammedans themselves subscribe nearly £100 a year toward its upkeep,

and gave lately a further £200 to extend the hospital buildings, the land on which they stand having been provided by a leading Mohammedan. In Yezd also Moslems are giving pecuniary help towards hospital extension, and the Parsi community has contributed £200."

THE PORTFOLIO

Surgery under Difficulties

"The second operation had [we are told] been brewing for a long time. The husband of the patient had one day almost consented to its being performed, but refused to bring his wife in; so the following day I took the bull by the horns, loaded four boys with necessary paraphernalia, and set off. When we got within sight I halted the boys and went on to negotiate. However, no difficulties were raised, the friends being rather glad to have their minds made up for them. The operation went off all right; it was only a rather deep abscess which needed clearing out. It was but a little step in the right direction, but even the boys were pretty well stirred in their superstitious minds at hearing me pray (as yet only in English) and then seeing the result.

"The cutting part of the business impresses them far more than the anæsthetic. We must have been as quaint a procession as ever went to perform an operation — four stark naked boys carrying an assortment of instruments and water jugs. The path was ankle deep in water most of the way. We got to work squatting under a little shelter made of dhurra stalks."

Dr. Lloyd tells of another operation which "came off all right." The anæsthetic had been administered and elaborate precautions had been taken to prevent dirt from the white ants on the roof from falling into the wound; "but who could have foreseen that an army of black ants would take that particular moment to overrun the floor? Fortunately, or rather providentially, they turned off just at the critical point, only one actually committing suicide in the antiseptic. Of course my patient was only on a mat on the floor."

From "A Doctor's Doings in Dinka Land" (in the Eastern Soudan), as summarized in "Mercy and Truth."

Using a Guest's Privilege

When returning from Divrik during the south winds and melting snows of a certain March, attended by a single Kourdish muleteer, in the region of high altitude as we crossed the Anti-Taurus ridge near Kangal, we halted for the night at a Kourdish Shiah village. I was suffering very severely from a headache that had been brought on by the extreme heat of the sun. Upon learning who I was, the "head man" of the village (a man of kindly face) made no hesitation in receiving me as his guest, and at once proceeded to make a corner of his room ready for me. There were other occupants also; so I told him of my headache and asked to be excused from conversation for a half hour's sleep first. In respect for me all voices were lowered and the sleep sought was obtained. I awoke refreshed by my half hour's rest, and immediately a circular table about three feet in diameter and eight inches high was rolled in and stationed near me. The food which they had prepared was placed upon it and my host sat down with me. I exercised my privilege as a guest to ask a blessing, during which every one remained respectfully silent. Engaging my host in conversation, I asked him to tell me of his life. He had been a soldier and spoke enthusiastically of his campaigns.

It was rather a long story, and before it was completed the table had been cleared away and neighbors had gathered in, among them being the village *hoja* (teacher), a Sunni Turk, to whom

A GROUP OF ZEND KOURDS

"The white-turbaned man is a *hoja*, with a very interesting face. Were it not for the spectacles and the paper in his hand, he would very fairly represent 'mine host' of the story. The Zends are nomadic and live west of Oorfa, on the borders of Arabia. They are seen in the cities only as traders in the bazaars or as passing travelers."

was accorded the seat of honor among them. Now the time had come when all eyes were turned toward me in expectancy of my story. When speaking of some things I took my Turkish Testament from my pocket, quietly remarking that "we also are a people of a Sacred Book," and then began to tell some of its stories that I thought would interest them. The host and *hoja* joined in the conversation, and soon the former waxed eloquent in narrating the virtue of their great Shiah leader, Ali, which consisted in the great battles he had fought and won by the destruction of thousands of lives. I waited my opportunity to draw a contrast between Jesus Christ and my host's champion by telling of what Jesus, our Lord, did when he met the funeral procession near the gate of the city of Nain. Instead of destroying life, he restores life. The penalty of sin is death. He takes us in the condition of death—"dead in trespasses and sins"—and gives us life through his resurrection. Who could be blind to the nobler deed? That the Lord was with me in giving this testimony, I was conscious, for the rattle of tongues was stopped, and a hush came over that little audience that showed me the point was understood.

How fleeting such impressions may be, I well know. I have never gone that road since, nor have I ever heard from either host or *hoja;* but I have prayed for them many times.

From letter of Rev. Henry T. Perry, of Sivas, Western Turkey Mission.

Caste Put into English

Let us imagine the great tribe of Smith, the "noun of multitude," as a famous head master used to call it, to be transformed by art magic into a caste organized on the Indian model, in which all the subtle *nuances* of social merit and demerit which *Punch* and the society papers love to chronicle should have been set and hardened into positive regulations affecting the intermarriage of families. The caste thus formed would trace its origin back to a mythical eponymous ancestor, the first Smith, who converted the rough stone hatchet into the bronze battle-ax and took his name from the "smooth" weapons that he wrought for his tribe. Bound together by this tie of common

descent, they would recognize as a cardinal doctrine of their community the rule that a Smith must marry a Smith, and could by no possibility marry a Brown, a Jones, or a Robinson. But over and above this general canon two other modes or principles of grouping within the caste would be conspicuous. First of all, the entire caste of Smith would be split up into an indefinite number of "in-marrying" clans, based upon all sorts of trivial distinctions. Brewing Smiths and baking Smiths, hunting Smiths and shooting Smiths, temperance Smiths and licensed victualer Smiths, Smiths with double-barreled names and hyphens, Smiths with double-barreled names without hyphens, conservative Smiths, radical Smiths, tinker Smiths, tailor Smiths, Smiths of Mercia, Smiths of Wessex — all these and all other imaginable varieties of the tribe Smith would be, as it were, crystallized by an inexorable law forbidding the members of any of these groups to marry beyond the circle marked out by the clan name. Thus the Unionist Mr. Smith could only marry a Unionist Miss Smith, and could not think of a home-rule damsel; the free-trade Smiths would have nothing to say to the protectionists; a hyphen Smith could only marry a hyphen Smith, and so on. Secondly, and this is the point which I more especially wish to bring out here, running through this endless series of clans we should find another principle at work breaking up each clan into three or four smaller groups which form a sort of ascending scale of social distinction. Thus the clan of hyphen Smiths, which we take to be the cream of caste — the Smiths who have attained to the crowning glory of double names securely welded together by hyphens — would be again divided into, let me say, Anglican, Dissenting, and Salvationist hyphen Smiths, taking rank in that order. Now the rule of this trio of groups would be that a man of the highest or Anglican order might marry a girl of his own group or of the two lower groups; that a man of the second or Dissenting group might take a Dissenting or Salvationist wife, while a Salvationist man would be restricted to his own group. A woman, it will be observed, could under no circumstances marry down into a group below her, and it would be thought eminently desirable for her to marry into a higher group. Other things being equal, it is clear that two-thirds of the Anglican girls would get no husbands and two-thirds of the Salvationist men no wives. These are some of the restrictions which would control the process of matchmaking among the Smiths if they were organized in a caste of the Indian type. There would also be restrictions as to food. The different in-marrying clans would be precluded from marrying together, and their possibilities of reciprocal entertainment would be limited to those products of the confectioner's shop into the composition of which water, the most fatal and effective vehicle of ceremonial impurity, had not entered. Fire purifies, water pollutes. It would follow, in fact, that they could eat chocolates and other forms of sweetmeats together, but could not drink tea or coffee and could only partake of ices if they were made without water and were served on metal, not porcelain plates.

From The Census of India for 1901, as quoted in "The Spirit of the Orient," by George William Knox.

THE BOOKSHELF

Marjory of the Chamorros. By Mrs. Mary C. Stevens. Illustrated with kodak pictures taken by the author. American Tract Society. Pp. 73.

Into this small volume are gathered a dozen stories of life in Guam as seen by its author when she was a missionary there under our Woman's Board of Missions. Four of the stories were originally published in the *Mission*

Dayspring during 1901–02. Here is a capital book for children, telling of missionary life and work, suitable for the Sunday school library and for family reading.

Robert Clark of the Panjab: Pioneer and Missionary Statesman. By Henry Martyn Clark, M.D. New York: F. H. Revell Co. Pp. 364. Illustrated. Price, $1.75 net.

The subject of this book was a missionary of the Church Missionary Society in the Panjab for forty-nine years, for twenty-two of these years the first secretary of the Church Missionary Society and the Church of England Zenana Missionary Society in the Panjab and Sindh. His life story, therefore, is interwoven with some of the most stirring and romantic history of British rule in India. Even now we read of Hindu outbreaks in this region, where the spirit of political rebellion seems to be the fiercest. The biographer has rightly prefaced this record of missionary work with a condensed story of the Panjab, its peoples and religions; in like manner he has introduced historical notes concerning Afghanistan and Cashmere as the missionary's field enlarged its frontiers. The book is got up in handsome style, printed on fine, light paper, in large and readable type, with a half dozen excellent portraits and a sufficiently full index. The Revell Company thus adds another rich biography to its long list of modern heroes of the cross. Inasmuch as the mission field described is hardly familiar to us in America, the story will have the charm of freshness to many readers.

Uganda's White Man of Work: a Story of Alexander Mackay. By Sophia Lyon Fahs. Introduction by Prof. F. M. McMurray. New York: The Young People's Missionary Movement. Pp. 289. Illustrated. Price, in board covers, 50 cents net; in paper covers, 35 cents net.

Comment on this important book may be found in the Department for Young People and Education, page 283.

THE CHRONICLE

Arrivals in this Country

March 28. At San Francisco, Rev. and Mrs. P. A. Delaporte, of Nauru, Micronesia, who proceeded by way of Boston to Germany to spend a portion of their furlough in their native land.

April 17. At San Francisco, Rev. and Mrs. Thomas Gray, of Ponape, Micronesia.

April 27. At New York, Miss Helen I. Root, of Manepay, Ceylon.

April 29. At San Francisco, Miss Charles A. Nelson, of Canton, South China, and Miss Belle Nugent, of Ahmednagar, India.

May 10. At Boston, Rev. Frank Van Allen, M.D., of Madura, India.

Departures

May 7. From New York, Dr. and Mrs. Edwin St. John Ward, to join the Eastern Turkey Mission. (See pages 265 and 280.)

Marriages

May 2. At Harpoot, Turkey, Rev. Henry H. Riggs, president of Euphrates College, and Miss Emma M. Barnum.

May 2. At Longmeadow, Mass., Edwin St. John Ward, M.D., and Miss Charlotte E. Allen.

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The small size of the Young Men's Christian Association hall in Tokyo, Japan, necessitated the limiting of attendance upon the Student Conference, so that the missionaries, as a class, stayed away to make room for others. Dr. Rowland was present as interpreter; Mr. Cobb as pianist; Dr. Greene spoke; Dr. Carey was one of the few honorary delegates; Messrs. Gulick and Clark and Dr. and Mrs. Davis were others of our missionaries present.

∴

Mr. James G. Carson, of Owosso, Mich., has gone to Constantinople as assistant to Mr. Peet, treasurer of our Turkish missions. We hope his coming will bring much relief to an overworked man.

∴

Mr. Sprague, of Kalgan, reporting Secretary Barton's visit to that station, enlarges upon his equestrian performance: "We met him, March 22, ten miles out on the road and showed him a fine horse. He was out of his mule litter in a minute

and soon on the horse, and we could hardly keep up with him as he tried the pacer's speed. He took five long horseback rides seeing the city while here, and said he had not enjoyed any riding so much since he bade farewell to Turkey."

∴

At the recent convocation exercises of the Congregational College in Montreal Mr. Currie, of West Africa, was given the degree of Doctor of Divinity. The principal of the college in conferring the degree remarked that it had not been given before for six years, and that it was conferred upon Mr. Currie, not only as a recognition of his knowledge and ability, but also as a mark of appreciation by the Canadian Congregationalists of his most excellent work in the Dark Continent. Dr. Currie, who received a great ovation from the audience, then delivered the convocation address.

∴

While Dr. Robert Hume was in Bombay to meet Drs. Creegan and Hitchcock his son Henry was bitten by a mad dog. And as Dr. Ruth Hume was examining the brain of the dog, which had been caught and killed, in spite of precaution some of the serum got into a wound in her hand; both sufferers were sent to a Pasteur Institute on the foothills of the Himalayas and took the treatment, which lasted in Henry's case for a period of twenty-three days. All went well, and it is hoped that they are both immune henceforth from possible hydrophobia.

∴

We learn from Mr. Chandler, of the Madura Mission, that George Sherwood Eddy, a noted Young Men's Christian Association worker and spiritual leader in India, is to give his services for a year in caring for our Battalagundu station, which has been without a resident missionary. We congratulate the mission and are inclined to congratulate Mr. Eddy also.

It is a long journey which the Delaportes are making on their furlough, from Nauru to Germany, across one continent and two oceans. But the kindness of the Pacific Phosphate Company has reduced the expense so as to make this extended trip possible for them. It is hoped that Mr. Delaporte may be able to secure in Germany one or two ladies for helpers in Nauru, whose support shall be provided by Christian Endeavor Societies in the fatherland.

∴

While Rev. Lyman Bartlett, till lately our veteran missionary in Smyrna, was visiting in Boston a few weeks ago, he suffered a paralytic shock, from the effects of which he is slowly recovering. By the time this issue appears he hopes to be back at his home in Springfield, Mass.

∴

Dr. and Mrs. Barnum, of Harpoot, returned, after furlough, to that field with their daughter in 1889. After nearly eighteen years of continuous service, it was thought they might soon visit their home land again, perhaps not to return to Turkey. The marriage of their daughter to President Riggs changes this plan, so that they now incline to spend their remaining years among the people to whom they have given their lives and in the home thus provided for them. Our congratulations to the happy household!

∴

Not only is an unusual number of the officers of the Board absent from the country this year, the Prudential Committee is suffering depletion from the same cause. The chairman, Professor Moore, left for China in January; Mr. Winslow, who has been acting chairman since then, sailed from New York, May 7, for a four months' absence; it is understood that Mr. Proctor is soon to go abroad, and in July Mr. Wilder leaves for Alaska. We wish them all *bon voyage;* we shall be happier when they are back.

DONATIONS RECEIVED IN APRIL

NEW ENGLAND DISTRICT

Maine

Bangor, 1st Cong. ch., toward support Rev. C. S. Vaughan, 100; Central Cong. ch., J. L. Crosby, 5, 105 00
Bath, Winter-st. Cong. ch., Miss S. P. Carey, 6 02
Belfast, North Cong. ch., Friend, 5 00
Calais, Geo. H. Eaton, for Haystack offering, 25 00
Gardiner, Cong. ch., Friend, 25 00
Hallowell, Rev. and Mrs. C. A. Wight, for Haystack offering, 2 00
Kennebunkport, South Cong. ch., Rev. John Bicknell, for Haystack offering, 5 00
Norridgewock, Friend, 3 00
Orland, H. T. and S. E. Buck, 30 00
Portland, State-st. ch., of which 4.50 from guild, for work, care Rev. R. A. Hume, 222; Geo. C. Orr, 5; Rev. I. A. Flint, for Haystack offering, 1, 228 00

South Berwick, Cong. ch., Miss H. D. Sewall, in memory of Rev. David B. Sewall, 10 00——444 02

New Hampshire

Atkinson, Wellman W. Hatch, deceased, 600 00
Bath, Cong. ch., Rev. W. P. Elkins, 1 00
Candia, Cong. ch. 5 58
Concord, South Cong. ch., toward support Rev. Thomas King, 125; do., H. A. Kimball, 5; do., C. G. Remick, 5, 135
Dover, 1st Cong. ch., Mrs. H. C. Severance, 5 00
Dublin, Cong. ch. 3 00
East Alstead, Cong. ch. 1 82
Exeter, Mrs. D. W. Morgan, 5 00
Hollis, Cong. ch 5 00
Lyme, Cong. ch. 60 00
Manchester, 1st Cong. ch. 175 45
North Weare, Cong. ch. 2 25
Pembroke, Cong. ch., Mrs. G. P. Thompson, 2 00
Peterboro, Union Cong. ch. 11 46
Smithville, Mrs. A. F. Ferrin, in memory of those who have passed to the Better Home, 500 00
Temple, Cong. ch., Willing Workers, 14 00
Tilton, Cong. ch. 100 00
Troy, Trin. Cong. ch. 20 00—1,646 56

Legacies.—Amherst, Mrs. Elizabeth S. White, by Elizabeth W. Nichols, Trustee, 13,264 72
New Market, Thomas H. Wiswall, by A. C. Haines, Ex'r, 500, less tax, 475 00
Pelham, Mrs. Elizabeth W. Tyler, in part, less expenses, 2,000 00
Tilton, Frances S. Spencer, by Clinton S. Mason, Ex'r, 500, less tax, 475 00—16,214 72

17,861 28

Vermont

Barton, A friend, 35 00
Bradford, Cong. ch., toward support Dr. C. W. Young, for 1906, 22 00
Burlington, S. S. Tinkham, 5 00
Castleton, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow, 33 00
Chester, Cong. ch. 13 53
Clarendon, Cong. ch., toward support Rev. E. A. Yarrow, 5 56
East Poultney, Cong. ch., toward support Rev. E. A. Yarrow, 9 50
Hartford, Cong. ch., Miss L. C. Hazen, 10 00
Middlebury, J. E. Crane, 20 00
Plainfield, A cheerful giver, 50 00
St. Johnsbury, Chas. H. Cross, 50; Miss C. M. Stone, 10; C. C. Bingham, 3, 63 00
Sheldon, Cong. ch., Emma L. Maynard, 2 00
Waterbury, Cong. ch. 18 98
West Brattleboro, Cong. ch. 15 50——303 07

Legacies.—Essex, N. Lathrop, add'l, 13 51
White River Junction, Richard C. A. Latham, by I. K. Hamilton, Ex'r, add'l, 2,775 53—2,789 04

4,092 11

Massachusetts

Abington, 1st Cong. ch., A. B. Vaughan, 10 00
Berkley, Cong. ch. 10 00
Berlin, Clara L. S. Eager, 10 00
Beverly, Calvin Wallis, 5; Friend, 2, 7 00
Billerica, Cong. ch. 11 74
Boston, Central ch. (Jamaica Plain), S. B. Capen, for Haystack offering, 100; Union ch., Friend, 100; 2d Cong. ch. (Dorchester), 42.97; do., Extra-cent-a-day Band, 5; do., Rev. Arthur Little, for Haystack offering, 15; do., W. Q. Wales, for do., 10; do., Miss C. H. Burbank, 5; do., Friend, 1; Berkeley Temple, 74.76; Village Cong. ch. (Dorchester), 58.91; Mt. Vernon Cong. ch., Mrs. P. W. Abbott, 25; Trinity ch., Mr. and Mrs. J. D. Bryant, 20; Immanuel-Walnut-av. Cong. ch. (Roxbury), D. N. Blakely, 5; Rev. Morton Dexter, 25; E. L. Parker, 10; M. D. Monroe, 5, 502 64
Boxford, 1st Cong. ch., Miss M. W. Cleaveland, 5 00
Bradford, Mrs. L. H. Kendall, 5 00
Brockton, South Cong. ch., Frank P. Mills, 25; Eldon B. Keith, 25; E. N. Chase, for Haystack offering, 2; Friend, 1, 53 00
Cambridge, Prospect-st. Cong. ch., 364.35; Pilgrim Cong. ch., 72.67; 1st Cong. ch., Marion A. Kendall, for Haystack offering, 10; Friend, 1,000, 1,447 02
Centerville, Cong. ch. 3 16
Danvers, 1st Cong. ch. 60 25
Dighton, Friend, 4 00
East Northfield, Miss E. S. Hall, for Haystack offering, 15 00
Everett, 1st Cong. ch. 38 60
Fairhaven, 1st Cong. ch. 13 17
Fall River, Central Cong. ch. 65 84
Georgetown, Memorial Cong. ch. 8 00
Great Barrington, Mrs. L. E. P. Beckwith, for Haystack offering, 2 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 70; do., Mrs. W. N. Snow, 5, 75 00
Hampden, Cong. ch. 21 85
Haverhill, West Cong. ch. 9 13
Hinsdale, Cong. ch., A. B. Clark, 1; T. A. Frissell, for Haystack offering, 5, 6 00
Holden, Cong. ch., F. J. Knowlton, 10 00
Holyoke, Friend, 2 00
Hyde Park, 1st Cong. ch., Friend, 25 00
Leominster, F. A. Whitney, 15 00
Lynn, 1st Cong. ch., 19.52; J. L. Obear, 50, 69 52
Malden, 1st Cong. ch., A. P. Tufts, 10; do., Miss F. A. Odiorne, 10; Maplewood Cong. ch., 3.26, 23 26
Mansfield, Cong. ch. and Sab. sch., toward support Rev. W. H. Sanders, 29 88
Marshfield, Cong. ch. 17 56
Medford, Mystic Cong. ch., Mr. and Mrs. D. W. Wilcox, 50 00
Melrose Highlands, Cong. ch. 78 30
Millbury, 2d Cong. ch. 46 15
Monson, Cong. ch., toward support Rev. H. J. Bennett, 315 00
New Bedford, Trin. Cong. ch., F. A. Washburn, 25 00
Newburyport, Whitefield Cong. ch. 53 51
Newton, Eliot Cong. ch. 1,100 00
Newton Center, Extra, 200 00
North Adams, 1st Cong. ch., L. R. Allen, 5; Miss H. B. Chase, for Haystack offering, 1, 6 00
Northampton, Edwards Cong. ch., Mrs. F. N. Kneeland, 15; do., H. M. Tyler, 5; Mrs. S. W. Cushing, 5; Laura E. Lenhart, for Haystack offering, 5; M. C., 10, 40 00
North Brookfield, A friend, 8 00
Northfield, Rev. Geo. F. Pentecost, 25 00
Oakham, Mrs. M. F. Rugg, 10 00
Orange, Central Cong. ch. 24 36
Petersham, Elizabeth B. Dawes, 100 00
Pittsfield, 1st ch. of Christ, Rev. W. V. W. Davis, for Haystack offering, 25; Henry R. Russell, 25, 50 00
Randolph, Cong. ch. 157 22
Reading, Cong. ch., Rev. F. S. Hunnewell, for Haystack offering, 5 00
Rehoboth, Cong. ch. 8 00
Rockland, Cong. ch., Miss M. N. Shaw, 10 00
Rockport, 1st Cong. ch. 16 00
Salem, Tab. Cong. ch. 66 55
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 42 81
Somerville, Winter Hill Cong. ch. 22 00
Southbridge, Cong. ch. 4 00
South Easton, H. Y. Mitchell, 2 00
South Hadley, Cong. ch., 20; Alice L. Jewett, for Haystack offering, 1, 21 00
South Hadley Falls, G. 50 00
South Sudbury, Memorial Cong. ch. 23 86
Springfield, South Cong. ch., Rev. Philip S. Moxom, 30; do., Rev. S. H. Lee, for Haystack offering, 10; do., Friend, 200; 1st ch. of Christ, of which 100 toward support Dr. C. D. Ussher, 240.47; Hope Cong. ch., of which 159.46 toward sup-

port Dr. W. O. Ballantine, 181.61; do., Sarah A. Hazen, 5; Faith Cong. ch., Mrs. Sarah L. Woodin, 5; Rev. T. H. Hawks, 50; Caroline F. Beebe, toward support Mrs. H. C. Haskell, 5; Stephen Chapin, 5; Miss Gladys A. Goddard, 5; Carrie L. King, 5; Celia C. Merriam, 5, 747 08
Waltham, C. P. Emerson, 1 00
Ware, Mrs. C. E. Blood, for work in China, 20; S. A. Spooner, for Haystack offering, 5, 25 00
Westboro, Cong. ch., Rev. J. J. Walker, for Haystack offering, 5 00
West Boylston, Cong. ch. 21 35
West Medford, D. D. Kimball, 5 00
West Somerville, Mabel Easton, 1 00
Weymouth Heights, Old North Cong. ch., Mary F. Loud, 5 00
Williamstown, 1st Cong. ch. 190 00
Worcester, Union Cong. ch., Chas. E. Burbank, 30; Pilgrim Cong. ch., A. M. Parker, for Haystack offering, 25; Bethany ch. and Sab. sch., 15; Central Cong. ch., D. M. Wheeler, 15; Ellen S. Drury, 5; Park Cong. ch., Friend, 1, 91 00
——, Old Colony Conference, for native preacher, 25 00
——, Mendon Conference, 10 00

6,261 81

Less.— Boston, to cancel credit to H. G. B. in January *Herald*, 5 00—6,256 81

Legacies.— Boston, Ellis Houghton, by Geo. M. Reed and E. H. Sharp, Trustees, add'l, 349 24
Lawrence, Gilbert E. Hood, by G. K. Bartlett, Clara Hood Bartlett, and C. O. Andrews, Ex'rs, 677 37
Williamsburg, Chas. D. Waite, by Alice I. Marsh and Chas. H. Waite, Ex'rs, 500 00—1,526 61

7,783 42

Rhode Island

East Providence, United Cong. ch., of which Jas. S. Moore, 5, 18 00
Providence, Central Cong. ch. Women's Foreign Miss. Soc., 100; do., Gwendolen Blodgett, 10; do., Ambrose Packard, 5; Beneficent Cong. ch., 69.06; J. W. Algeo, 5; Friend, 25, 214 06
Saylesville, Cong. ch. 7 60—239 66

Young People's Societies

VERMONT.— Pittsford, Y. P. S. C. E., toward support Rev. E. A. Yarrow, 2 00
MASSACHUSETTS.— Boston, Berkeley Temple Y. P. S. C. E., for Mt. Silinda, 30; do., Pilgrim Y. P. S. C. E. (Dorchester), toward support Dr. F. C. Wellman, 25; do., Jun. Y. P. S. C. E., 2d ch. (Dorchester), toward support Paul Wellman, 5; Charlemont, 1st Y. P. S. C. E., for Harpoot, 7.50; Greenfield, 1st Y. P. S. C. E., for Aruppukottai, 10; Lawrence, South Y. P. S. C. E., for Shao-wu, 5; Magnolia, Y. P. S. C. E., 3.30; South Attleboro, Y. P. S. C. E. of Bethany Chapel, for Shao-wu, 30; Springfield, Faith ch. Mission Circle, 5; Reading, Y. P. S. C. E., for Shao-wu, 15; do., Mission Study class, for do., 7; Wilmington, Y. P. S. C. E., for Aruppukottai, 20, 162 80
RHODE ISLAND.—Riverside, Y. P. S. C. E., for Harpoot, 1 00

165 80

Sunday Schools

MAINE.— Alfred, Cong. Sab. sch., 5; Portland, State-st. Cong. Sab. sch., toward support Rev. R. A. Hume, 57, 62 00
NEW HAMPSHIRE.— Dunbarton, Cong. Sab. sch. 5 00
VERMONT.— Barnet, Cong. Sab. sch., 5.95; Whiting, do., 1, 6 95
MASSACHUSETTS.— Athol, Cong. Sab. sch., for Sendai, 30; Berkley, Bethany Cong. Sab. sch., 4; Boston, Shawmut Cong. Sab. sch., 25; Edgartown, Cong. Sab. sch., 2; Melrose, Jun. Dept. Cong. Sab. sch., 5.70; Newburyport, North Cong. Sab. sch., 2.93; Newton, Eliot Cong. Sab. sch., 25; Pepperell, Cong. Sab. sch., 7.61; Randolph, do., 15; Winchester, 2d Cong. Sab. sch., for Pang-Chuang, 20, 137 24
RHODE ISLAND.— Westerly, Cong. Sab. sch., for Sholapur, 10 00

221 19

MIDDLE DISTRICT

Connecticut

Barkhamsted, Cong. ch. 5 00
Berlin, L. W. McKay, for Sholapur, 2 00
Bridgeport, 2d Cong. ch., 231.36; Edward Sterling, 25, 256 36
Bristol, 1st Cong. ch., Mrs. C. F. Barnes, 25 00
Canaan, Pilgrim Cong. ch., Mrs. F. C. Eddy, 10 00
Coventry, 2d Cong. ch. 31 85
Easton, Cong. ch. 8 00
East Windsor, 1st Cong. ch., for native preacher in Turkey, 106 00
Guilford, Kate M. Dudley, 1 00
Hartford, Farmington-av. Cong. ch., to const. JOHN C. BIDWELL, H.M., 141.06; Park Cong. ch., 99.60; Asylum Hill Cong. ch., Rev. J. H. Twichell, for Haystack offering, 10; do., Friend, 20; 1st Cong. ch., Miss E. W. Stone, 10; do., Mrs. E. C. Stone, 10; Mrs. Chas. B. Smith, 500; Rev. Fred B. Hill, for Haystack offering, 250; G. H. Huntington, for do., 2; B., 10, 1,052 66
Killingworth, Cong. ch. 9 18
Lakeville, George B. Burrall, 50 00
Litchfield, 1st Cong. ch., Miss C. B. Smith, 5 00
Litchfield County, Friend, for work in China, 200 00
Lyme, Grassy Hill Cong. ch. 1 00
Madison, 1st Cong. ch. 5 20
Meriden, Mr. and Mrs. W. H. Squire, 5 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 88 38
Milford, Plymouth Cong. ch., 26.84; 1st Cong. ch., 2.02, 28 86
New Britain, 1st ch. of Christ, Miss A. T. Banister, 10; Marian A. Sheldon, 1, 11 00
New Haven, Center Cong. ch., 1,239.11; do., Mary B. Sanford, 10; do., Chas. W. Whittlesey, 10; United Cong. ch., Miss R. M. Munger, 5; Miss M. H. Bradley, 5; E. W. Doolittle, 5; Mary J. Prudden, for Haystack offering, 5; Asher Sheldon, 3.25; Friend, 20, 1,302 36
New London, 2d Cong. ch., Rev. J. W. Bixler, for Haystack offering, 10; 1st ch. of Christ, E. J. Sauter, 5; do., Miss L. H. Allyn, 3; Harriet M. Allyn, for Haystack offering, 5; Mrs. J. N. Harris, 2,000, 2,023 00
North Woodbury, Cong. ch. 23 49
Norwalk, 1st Cong. ch. 26 46
Norwich, Broadway Cong. ch., of which Mrs. Jas. L. Case, 5, 505 00
Oakville, Union Cong. ch. 15 63
Old Saybrook, Cong. ch. 15 45
Plantsville, Cong. ch., C. C. Persiani, 5 00
Ridgefield, Miss Hawley and Jennie E. Holmes, 4 00
Rockville, Union Cong. ch. 5 00
Salem, Cong. ch. 30 00
Salisbury, Cong. ch. 2 60
Sherman, Cong. ch. 27 50
South Canaan, 1st Cong. ch. 10 00
Stamford, Long Ridge Cong. ch. 10 00
Stanwich, Cong. ch. 4 20
Stratford, Cong. ch., 19.37; Mrs. R. W. Bunnell, 5, 24 37
Thomaston, 1st Cong. ch., of which 25 from M. S. H. 54 18
Union, Cong. ch. 6 06
Wapping, Cong. ch., Miss M. L. Kellogg, 3 00
Watertown, J. W. Judson, 2 00
West Avon, Cong. ch. 3 03
Westfield, Cong. ch., Rev. C. H. Barber, for Haystack offering, 5 00
West Hartford, Mrs. O. P. Talcott, 10 00
Westville, Cong. ch. 18 27
Whitneyville, Cong. ch., A. G. Dickerman, 5 00

Willimantic, Friend, 5 00
Windsor Locks, Cong. ch. 136 85
Winsted, 1st Cong. ch. 95 53
——, Friend, 500 00
——, Friend, 100 00
——, In memory of S. P. C. 30 00
——, Litchfield Northwest Conference, 12 00
6,921 47
Less.—Norwich, to cancel credit to A. G. W. in March *Herald*, 10 00—6,911 47

New York

Brooklyn, Lewis-av. Cong. ch., 122.04; Bushwick-av. Cong. ch., 70; Park Cong. ch., 34.39; Willoughby-av. Chapel of Clinton-av. ch., 19.16; Ocean-av. Cong. ch., 13.11; Puritan Cong. ch., C. C. Hall, 10; Geo. G. Brown, 100; Friend, 30; M., 4.31, 403 01
Carthage, 1st Cong. ch., Rev. H. A. Lawrence, for Haystack offering, 5 00
Crown Point, 1st Cong. ch. 11 10
East Bloomfield, Mrs. S. H. Hollister, 10; Mrs. E. S. Goodwin, 5, 15 00
Gouverneur, Miss C. O. Van Duzee, 1 00
Groton, S. A. Barrows, 5 00
Hamilton, Rev. Wm. T. Edds, 2 00
Jamestown, F. M. 25 00
Manlius, Mrs. Frances Nims, 2 00
New York, Trinity Cong. ch., 10; Broadway Tab. Cong. ch., G. L. Leonard, 8; Rev. Lyman Abbott, 100; Homer N. Lockwood, 25; Miss Ellen Ballard, 10; Alfred A. L. Bennett, 10; R. M. Stratton, 5, 168 00
Patchogue, Cong. ch., Miss M. R. Deery, 5 00
Rutland, Cong. ch., for native preacher, Madura, 16.50; do., Mrs. S. Merwin, 5, 21 50
Saratoga Springs, New England Cong. ch. 24 75
Schenectady, 1st Cong. ch. 30 00
Wading River, Cong. ch. 16 50
Willsboro, Cong. ch. 18 00
——, Friend, 10 00——762 86
Legacies.—New York, John S. Kenyon, add'l, 333 34
1,096 20

New Jersey

Bound Brook, Cong. ch. 68 00
East Orange, Mrs. J. A. Hulskamper, 10; Rev. F. Q. Blanchard, for Haystack offering, 3, 13 00
Newark, Cong. ch., Rev. W. H. Ward, for Haystack offering, 10; Caldwell Morrison, 5, 15 00
River Edge, 1st Cong. ch. 13 57——109 57

Pennsylvania

Delta, Cong. ch. 1 50
Le Raysville, Cong. ch. 5 00
Philadelphia, Central Cong. ch., 34.61; ch. of the Saviour, Harold Goodwin, 10; Pilgrim Cong. ch., Mrs. W. T. Mason, 1; (Germantown) Lilla M. Harmon, for China, 1, 46 61
Sewickley, Lucy Bettinger, for Mexico, 1 00——54 11
Legacies.—Pittsburg, Ellen Price Jones, 25 00
79 11

Ohio

Akron, W. H. Bucks, 5 00
Andover, Cong. ch., R. C. McClelland, 10 00
Barberton, Cong. ch., Rev. H. A. N. Richards, 5 00
Cleveland, Bethlehem Cong. ch. and Sab. sch., 26.98; Denison-av. Cong. ch., 10; do., J. D. Gianque, 10; Friend, 20, 66 98
Columbus, 1st Cong. ch., Mrs. C. D. LaMonte, 5 00
Marietta, 1st Cong. ch., T. A. Williams, for Haystack offering, 2; Rev. J. R. Nichols, for Haystack offering, 10, 12 00
Oberlin, 1st Cong. ch., of which 20 from Rev. J. W. Bradshaw, for Haystack offering, 81.58; Mrs. P. L. Alcott, legacy prepaid, 1,000; Y. M. C. A., Oberlin College, toward support Rev. Paul L. Corbin, 1,000; Mrs. L. G. B. Hills, 5; W. O. Pye, for Haystack offering, 2, 2,088 58
Parkman, 1st Cong ch. 6 50
Strongsville, 1st Cong. ch. 20 00
Toledo, Washington-st. Cong. ch., for Shansi, 75
Twinsburg, Cong. ch. 25 00
Wauseon, Cong. ch., C. F. Greenough, 2 00
West Monroeville, Cong. ch. 4 10—2,250 91

Virginia

Hampton, W. W. Hamilton, 5 00

North Carolina

Ashboro, Middle District Local Assoc. of Cong. chs. of No. Carolina, 2 00
Montreat, Miss A. C. Edwards, 5 00
Strieby, Cong. ch. 1 00
——, Two friends, 10 00——18 00

Florida

Okahumpka, Rev. J. F. Galloway, 1 00
Orange City, Rev. J. C. Halliday, 10 00
Parker, Mrs. D. G. Washburn, 5 00——16 00

Young People's Societies

Connecticut.—Ansonia, 1st Y. P. S. C. E., for Pang-Chuang, 34.54; Meriden, 1st Y. P. S. C. E., 5; So. Canterbury, Westminster Y. P. S. C. E., 2, 41 54
New York.—Buffalo, Niagara-sq. Y. P. S. C. E., 10; do., Plymouth ch. Mission Circle, for Mt. Silinda, 5, 15 00
New Jersey.—Newark, Belleville ch., Young People's Union, for Aruppukottai, 7.50; Upper Montclair, Christian Union Y. P. S. C. E., for Pang-Chuang, 30, 37 50
Pennsylvania.—Scranton, Providence Welsh Y. P. S. C. E., for Aruppukottai, 30 00
Ohio.—Cleveland, Lake View Y. P. S. C. E. 1 05
125 09

Sunday Schools

Connecticut.—East Hartford, 1st Cong. Sab. sch., Jun. Dept., 13.46; Granby, So. Cong. Sab. sch., for Harpoot, 30; New London, Sab. sch. of 1st ch. of Christ, for school in India, 12.34; do., do., Prim. Dept., toward support Rev. C. N. Ransom, 3; Salisbury, Cong. Sab. sch., toward support Dr. F. D. Shepard, 10; Windsor, Cong. Sab. sch., 3.50, 72 30
New York.—Blooming Grove, Cong. Sab. sch., 12.50; Cambria, do., 5; Madrid, do., 10, 27 50
New Jersey.—Montclair, Watchung Cong. Sab. sch. 10 00
Pennsylvania.—Coaldale, 1st Cong. Sab. sch., for Harpoot, 4 25
Ohio.—Cleveland, Hough-av. Cong. Sab. sch., 10; Ravenna, 1st Cong. Sab. sch., 40.46, 50 46
North Carolina.—Dockery's Store, Children of day school, for Harpoot, 1 00
165 51

INTERIOR DISTRICT

Tennessee

Memphis, Laura A. Dickinson, 7 25

Alabama

Beloit, Union Cong. ch., O. S. Dickinson, 5 00
Talladega, Cong. ch. 66 45
Thorsby, Cong. ch., for Harpoot, 4 00——75 45

Mississippi

Moorhead, Miss F. A. Gardner, 20 00

Louisiana

Monroe, H. Kinderman, 5 00

Texas

Florence, E. Barnes, 5 00

Oklahoma

Anadarko, St. Peter's Cong. ch., for Zulu, 3 50
Oklahoma, Rev. L. A. Turner, 5 00——8 50

Illinois

Albion, 1st Cong. ch., O. S. Rice, 10 00
Buda, Cong. ch. 49 50
Chicago, Warren-av. Cong. ch., 52 60; Plymouth Cong. ch., Miss C. M. Gilbert, 5; University Cong. ch., M. B. H., 5; Grace Cong. ch., J. U. Nettenstrom, 2; Chicago Theol. Sem., H. M. Scott, toward support Rev. C. N. Ransom, 20; do., C. A. Beckwith, for do., 10; do., E. T. Harper, for do., 10; do., F. Risberg, for do., 10; do., Graham Taylor, for do., 10; Rev. and Mrs. E. M. Williams, 25; Wm. Norton, 1; H. L. Van Dusen, 1, 151 60
Danville, Plymouth Cong. ch., 4; do., Effie Currant, 5, 9 00
Earlville, J. A. D. 25 00
Geneseo, Etta Chambers, 2 00
Laharpe, Cong. ch., Miss L. S. Maynard, 4 00
Marseilles, J. Q. Adams, 25 00
Naperville, Cong. ch. 50 25
Oak Park, 1st Cong. ch., of which 54.25 toward support Rev. and Mrs. R. Chambers, and 59.55 toward support Dr. W. A. Hemingway, 113 80
Peoria, 1st Cong. ch., C. T. Wyckoff, 5 00
Peru, Cong. ch. 18 00
Rio, Cong. ch. 15 00
Rollo, Cong. ch. 12 80
Rosemond, 1st Cong. ch. 10 34
Sandwich, Cong. ch. 58 70
Sherrard, Cong. ch. 28 73
Sycamore, 1st Cong. ch. 40 01
Wheaton, College ch. of Christ, to const. Rev. Wm. Evans and Elsie Dow, H.M. 90 04
Winnebago, Miss E. Hunter, 25 00——743 77

Michigan

Ann Arbor, 1st Cong. ch. 109 27
Armada, Cong. ch., B. C. Preston, 1 00
Grand Rapids, Park Cong. ch. Miss. Soc., toward support Dr. C. R. Hager, 40; Cong. ch., C. H. Hollister, 25; do., C. H. Gleason, 5; 1st Cong. ch., S. I. Corl, 10; Plymouth Cong. ch., 10, 90 00
Memphis, Cong. ch. 4 60
Otsego, 1st Cong. ch. 19 62
Salem, 1st Cong. ch. 12 00——236 49

Wisconsin

Brandon, Cong. ch. 6 50
Clinton, Cong. ch. 49 11
Evansville, Cong. ch. 51 41
Fort Atkinson, J. P. Galloway, 1 00
Hartford, Cong. ch. 44 00
Milwaukee, Grand-av. Cong. ch. 108 08
Pittsville, Cong. ch. 2 57
Racine, Rev. J. T. Chynoweth, 5 00
Red Granite, Cong. ch. 13 34
Rosendale, 1st Cong. ch. 12 85
Seneca, Cong. ch. 2 74
Spring Green, Cong. ch. 5 51
Stockbridge, Cong. ch. 30 00
Wauwatosa, Cong. ch., Rev. A. R. Thain, for Haystack offering, 10 00
Williams Bay, Cong. ch. 5 23——347 34

Minnesota

Crookston, 1st Cong. ch. 3 05
Gaylord, Fred Strebel, 6 00
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 125; Vine Cong. ch., Rev. S. V. S. Fisher, 15; 1st Cong. ch., Mrs. J. S. Pillsbury, 10; Oak Park Cong. ch., 8; Pilgrim Cong. ch., 1; S. R. Sikes, 25, 184 00
North Branch, Cong. ch. 2 50
Northfield, Friend, 10 00
Paynesville, Cong. ch. 4 50
Rochester, Cong. ch. 47 43
Silver Lake, Cong. ch. 32 00
Winthrop, Cong. ch. 8 00——297 48

Iowa

Burlington, Cong. ch. 120 55
Cedar Falls, Roger Leavitt, 15 00
Cedar Rapids, 1st Cong. ch., 42.97; Bethany Cong. ch., 3.43, 46 40
Dubuque, Mrs. A. Williams, 5 00
Hampton, 1st Cong. ch. 41 35
Lyons, 1st Cong. ch., Get Busy Club, 19 65
New Hampton, Ger. Cong. ch., Conrad Dresscher, 5 00
Newton, 1st Cong. ch. 71 20
Ottumwa, M. 100 00
Somers, Mizpah Cong. ch. 11 09
Waterloo, Mr. and Mrs. Emmons Johnson, 20 00——455 24

Missouri

Breckenridge, Cong. ch. 10 50
Kansas City, Ivanhoe Park Cong. ch. 11 00
Kidder, Cong. ch. 20 80
Riverside, Chas. B. Parsons, 25 00
St. Joseph, Tab. Cong. ch. 58 21
St. Louis, Fountain Park Cong. ch., 52; Olive Branch Cong. ch., 7.50; 1st Cong. ch., Chas. E. Zelle, 5, 64 50
Springfield, 1st Cong. ch. 18 75——208 76

North Dakota

Dickinson, 1st Cong. ch. 11 00
Gackle, Ger. Cong. ch. 10 00——21 00

South Dakota

Armour, Friend of missions, 5 00
Fort Pierre, Cong. ch. 34 85
Gann Valley, Cong. ch. 5 00
Hot Springs, Wm. Black, 5 00
Iroquois, Cong. ch. 5 00
Revillo, Cong. ch. and Sab. sch. 10 00
Sioux Falls, Ger. Cong. ch. 5 00
Willow Lakes, Cong. ch. and Sab. sch. 17 00——86 85

Nebraska

Benson, Sarah F. Tyler, 10 00
Camp Creek, Cong. ch. 5 60
Cowles, Cong. ch. 7 00
Creighton, Cong. ch. 20 00
Crete, Rev. D. B. Perry, for Haystack offering, 5 00
Fairmont, Cong. ch. 230 65
Friend, Cong. ch., H. F. Moeller, 5 00
Lincoln, 1st Cong. ch., 141.76; Butler-av. Cong. ch., 27.84; Vine Cong. ch., 23.56, 193 16
Malmo, Otto Ostenberg, 1 00
Minersville, Cong. ch. 1 10
Rising City, Cong. ch., 5; do., Chas. Brunner, 2, 7 00——485 51

Kansas

Athol, 1st Cong. ch. 7 50
Neosho Falls, Cong. ch. 3 26
Olathe, Cong. ch. 19 50
Topeka, 1st Cong. ch., toward support Rev. Thomas Gray, 50; do., E. G. Smith, 5, 55 00
Wichita, Fairmount Cong. ch., Mr. and Mrs. C. H. Isely, 5 00——90 26

Colorado

Colorado Springs, 1st Cong. ch., Mrs. A. G. Upton, 100; do., E. D. Barker, 5.32, 105 32
Denver, Plymouth Cong. ch., Rev. Frank T. Bayley, for Haystack offering, 25; do., Mrs. O. S. Adams, 5, 30 00
Eaton, Cong. ch., Men's K. E. Soc., for Mt. Silinda, 30, and for Pang-Chuang, 23.27, 53 27
Greeley, Ger. Cong. ch. 5 00——193 59

Young People's Societies

Alabama.—Beloit, Union Y. P. S. C. E. 5 00
Illinois.—Waukegan, Y. P. S. C. E., for Aruppukottai, 5 00
Michigan.—Kalamazoo, 1st Y. P. S. C. E. 10 00
Wisconsin.—Union Grove, Y. P. S. C. E. 6 00
Iowa.—Cedar Rapids, 1st Y. P. S. C. E., 10; Cherokee, Y. P. S. C. E., 5.60, 15 60

Nebraska. — Ainsworth, Jun. Y. P. S. C. E., for use of the *Hiram Bingham*, 1.50; Omaha, 1st Y. P. S. C. E., for Mt. Silinda, 9, 10 50

52 10

Sunday Schools

Alabama. — Thorsby, Cong. Sab. sch., for Harpoot, 2 00
Illinois. — Rockton, Cong. Sab. sch., for Pang-Chuang, 5 00
Michigan. — Cadillac, 1st Cong. Sab. sch. 11 58
Wisconsin. — Red Granite, Cong. Sab. sch. 5 00
Minnesota. — Hutchinson, Cong. Sab. sch., 10; Northfield, do., 5.50, 15 50
Iowa. — Montour, Cong. Sab. sch. 13 39
Missouri. — St. Louis, Pilgrim Cong. Sab. sch. 50 85
South Dakota. — Fort Pierre, Cong. Sab. sch., 25.15; Hudson, do., 9, 34 15
Nebraska. — David City, 1st Cong. Sab. sch., 7.30; Weeping Water, do., 21.50, 28 80
Kansas. — Eureka, Cong. Sab. sch., 5.54; Sabetha, do., for Aruppukottai, 30, 35 54

201 81

PACIFIC DISTRICT

Arizona

Prescott, Walter Hill, 100 00

Idaho

Boise, 1st Cong. ch. 7 07

Washington

Brighton Beach, Cong. ch.	6 00	
Christopher, White River Cong. ch. and Sab. sch.	7 36	
Coupeville, 1st Cong. ch.	10 00	
Edmonds, 1st Cong. ch.	11 00	
Port Angeles, 1st Cong. ch.	8 15	
Washougal, Cong. ch.	14 00	56 51

Oregon

Beaverton, Cong. ch.	5 00	
Hillside, Cong. ch.	5 00	
Portland, Mrs. G. M. Parker,	2 00	12 00

California

Alameda, Ward Memorial ch. and Sab. sch., for Sholapur,	30 00	
Bakersfield, Cong. ch.	15 00	
Claremont, Mrs. Harriet Crawford and children,	10 00	
La Mesa, 1st Cong. ch.	36 70	
Long Beach, Plymouth Cong. ch.	17 00	
Los Angeles, 1st Cong. ch., Friend,	5 00	
Petaluma, Cong. ch.	112 45	
Ramona, Cong. ch.	15 00	
Redlands, 1st Cong. ch., Miss A. L. Park,	25 00	
San Rafael, Cong. ch., Edson D. Hale,	20 00	
Santa Rosa, Cong. ch.	7 40	
Stockton, Cong. ch.	37 00	330 55

Legacies. — Los Angeles, Mrs. Sophia H. Manny, by J. Wiseman Macdonald, Ex'r, for work in India, 500 00

830 55

Territory of Hawaii

Honolulu, Central Union Cong. ch., for Pleasant Island Mission, 1,200.65; Mrs. Hay, for do., 5, 1,205 65

Young People's Societies

Oregon. — Portland, Hassalo-st. Y. P. S. C. E., for Sholapur, 3 00
California. — Martinez, Y. P. S. C. E., for Sendai, 8.20; San Francisco, 1st Y. P. S. C. E., toward support Dr. H. H. Atkinson, 25, 33 20

36 20

Sunday Schools

Washington. — Seattle, Pilgrim Cong. Sab. sch., for Mt. Silinda and Sendai, 30; Washougal, Cong. Sab. sch., 3, 33 00

Oregon. — Ashland, Cong. Sab. sch., for Aruppukottai, 3 53

36 53

MISCELLANEOUS

Canada

Montreal, W. C. A. 5 00

Africa

Ochileso, Rev. H. A. Neipp, 15 00

From the American Missionary Association
H. W. Hubbard, New York City
Treasurer

Income of Avery Fund for missionary work in Africa, 2,250 59

St. Paul's Institute

Income and contributions received, 2,119 99

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston,
Treasurer

For sundry missions in part, 12,989 92

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 12,000 00

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California,
Treasurer 550 50

Additional Donations for Special Objects

Maine. — Portland, Mr. and Mrs. J. F. Liscomb, for Hattie Liscomb Memorial School, 40; do., Mrs. E. F. Southworth and son, for pupil, care Rev. F. E. Jeffery, 20, 60 00

New Hampshire. — Keene, Miss S. L. Wood, for work, care Miss Effie Chambers, 25; Portsmouth, Rev. L. H. Thayer, for work, care Rev. E. W. Ellis, 5, 30 00

Vermont. — Brattleboro, Central Cong. Sab. sch., toward support Rev. Edward Fairbank, 25; Sherburne, Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 5, 30 00

Massachusetts. — Beverly, Dane-st. Y. P. S. C. E., for work, care Rev. Henry Fairbank, 41.15; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 100; do., Mrs. Zenas, for work, care Dr. C. R. Hager, 5; Cambridge, Hope ch., for work, care Miss L. E. Case, 3.21; Deerfield, Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 15; Housatonic, T. E. Ramsdell, for boys' boarding school, Ing-hok, 5; Lowell, H. B. Greene, for use of Miss C. Shattuck, 5; Mill River, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 3.75; No. Adams, Cong. Sab. sch., for St. Paul's Inst., care Miss E. H. Brewer, 50; Northboro, Cong. Sab. sch., for work in Sivas, 4.25; So. Framingham, Grace Cong. ch., friends, for pupil, care Mrs. R. S. M. Emrich, 25; So. Hadley, Miss H. E. Hooker, for work, care Miss H. G. Powers, 5; Whitman, Cong. ch., for work, care Rev. Edward Fairbank, 22.20; Winchester, 1st Cong. Sab. sch., for scholarship in girls' school, care Rev. T. A. Baldwin, 30; Worcester, Pilgrim ch. Women Workers, Dept. of World's Work, through Miss E. M. Stone, for Thessalonica Agr. and Ind. Institute, 27.70; do., D. M. Wheeler, for native preacher, care Rev. Edward Fairbank, 30, 372 26

Rhode Island. — Providence, Central Cong. Sab. sch., Miss Fairchild's class, for boys' boarding school, Ing-hok, 10 00

Connecticut. — Greenwich, Pupils of the Misses Ely's school for widows, care Mrs. M. L. Sibley, 6.50; Middlefield, union meeting, through

Miss E. M. Stone, for Thessalonica Agr. and Ind. Institute, 36.32; New Britain, South Cong. Sab. sch., for work, care Rev. B. K. Hunsberger, 12, and for boys' school, care Rev. E. H. Smith, 12; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 5; do., Miss M. H. Bradley, for Ponasang Hospital, 2; New London, Mrs. J. N. Harris, for work, care Rev. J. X. Miller, 1,000, and for Guadalajara College, 1,000; Old Saybrook, Cong Sab. sch., for Okayama Orphanage, 13.87; Unionville, Cong. Sab. sch., Prim. Dept., for use of Rev. C. E. Ewing, 5; Westport, Union meeting, through Miss E. M. Stone, for Thessalonica Agr. and Ind. Institute, 18.71, 2,111 40

NEW YORK. — Brooklyn, Y. P. S. C. E. of ch. of the Pilgrims, for school, care Rev. Edw. Fairbank, 15: Fredonia. Friends, for work in Bitlis, 2; Lancaster. Presb. ch., for work, care the Misses Ely, 20; New York, French Evan. ch., for pupil, care Rev. H. A. Neipp, 10; Port Leyden, Y. P. S. C. E., for work, care Rev. H. C. Hazen, 21, 68 00

NEW JERSEY. — Boonton, 1st Presb. Y. P. S. C. E., for pupil, care Rev. W. S. Dodd, 26; Highwood, Reformed ch. Sab. sch., for chapel at Bey Alan, care Rev. L. S. Crawford, 6.92; Merchantville, 1st Presb. Sab. sch., for pupil, care Rev. R. M. Cole, 25, 57 92

PENNSYLVANIA. — Philadelphia, Mt. Airy Presb. Sab. sch., for work, care Rev. G. P. Knapp, 15; do., 1st Schwenkfeldian Sab. sch., for work, care Miss F. K. Heebner, 11, 26 00

OHIO. — Cleveland, Mary E. Woodin, for boys' boarding school, Ing-hok, 10; Elyria, 1st Cong ch., of which 103.83 for work, care Dr. H. N. Kinnear, and 30 for work, care Dr. C. R. Hager, 133.83, 143 83

DISTRICT OF COLUMBIA. — Washington, Wm. Malcolm, for St. Paul's Institute, care Rev. T. D. Christie, 10 00

NORTH CAROLINA. — ———, Friend, for Okayama Orphanage, 2 50

GEORGIA. — Atlanta, Myra L. Boynton, for work, care Rev. C. L. Storrs, 5 00

LOUISIANA. — New Orleans, Ladies' Miss. Soc. of Straight University, for pupil, care Miss S. R. Howland, 5; ———, Woman's Miss. Union, for do., 5, 10 00

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